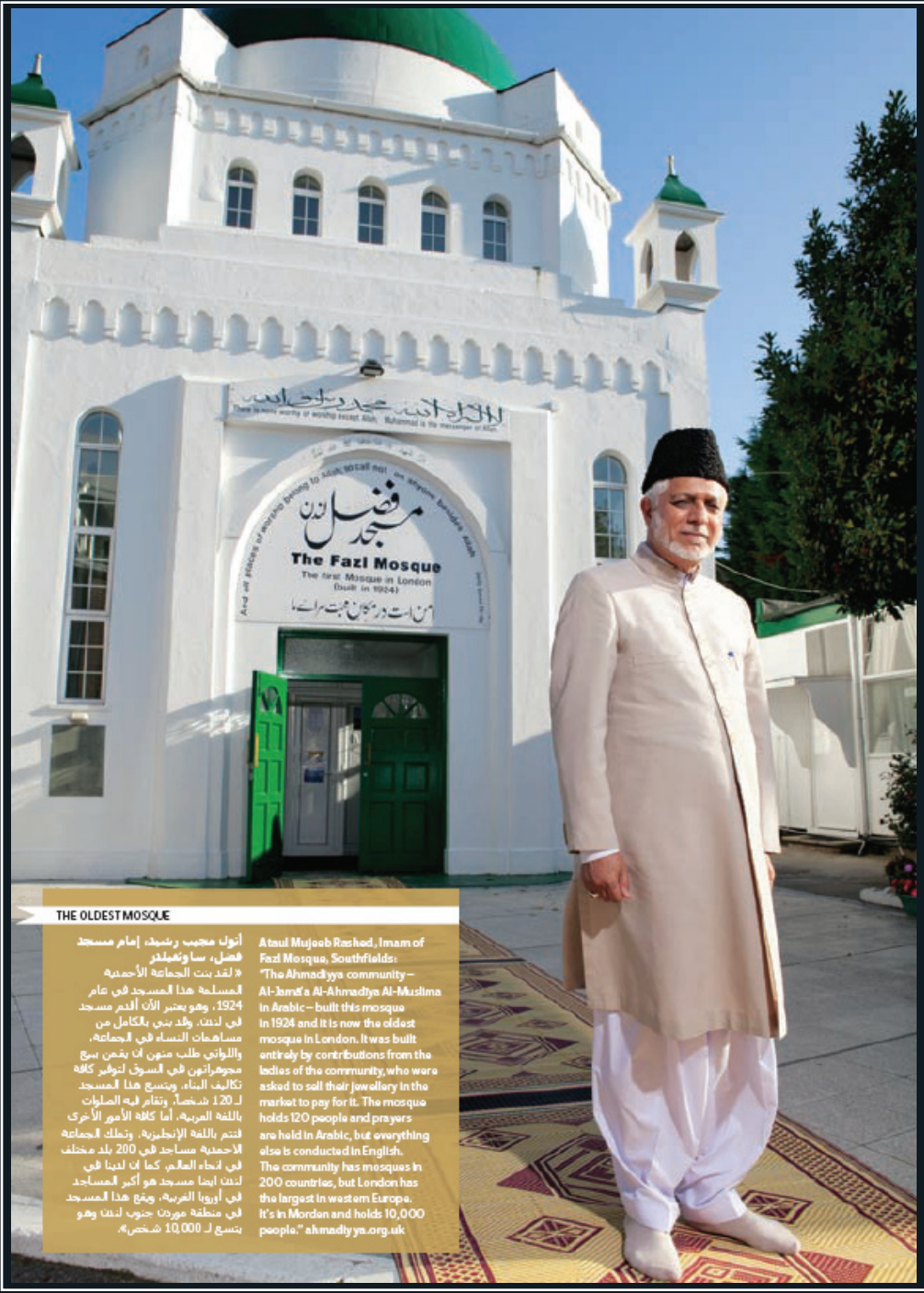
November-December 2011

The Ahmadiyya GAZETTE USA

An informational, literary, educational, and training magazine of Ahmadiyya Muslim Community, USA



November 2011 issue of 'Gulf Life', in-flight magazine of Gulf Air published this picture of "The Fazl Mosque" London with heading "The Oldest Mosque"

Caption reads:
"Ataul Mujeeb Rashed, Imam of Fazl Mosque, Southfields: "The Ahmadiyya community – Al-Jamā'a Al-Ahmadīya Al-Muslima in Arabic – built this mosque in 1924 and it is now the oldest mosque in London. It was built entirely by contributions from the ladies of the community, who were asked to sell their jewellery in the market to pay for it. The mosque holds 120 people and prayers are held in Arabic, but everything else is conducted in English. The community has mosques in 200 countries, but London has the largest in western Europe. It's in Morden and holds 10,000 people. ahmadiyya.org.uk"

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United States of America

Muslims who believe in the Messiah,
*Mirza Ghulam Ahmad Qadiani*as

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An educational and spiritual monthly publication

Ahmadiyya Gazette USA

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Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allahu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)

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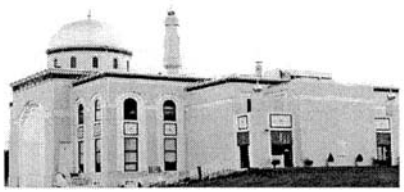

Table of Contents

2 Al-Qur'an

3 Al-Hadith

4 Sayings of the Promised Messiah[as]: Excellence of Calling Allah's Blessings on the Holy Prophet[saw]

6 Synopsis of the Friday Sermon Delivered by Hadhrat Khalifatul Masih V[aba] on October 7, 2011 at Baitul Futuh Mosque, Morden, UK

11 The Holy Prophet[saw]: Conveying the Message of Islam: Dr. Karimullah Zirvi

15 Majlis-e-Irfan of Hadhrat Musleh Mau'ood[ra]: Full of Wisdom Answers About Prayer, Faith and Beliefs: *(Translated by: Arifa Haleem)*

20 Seerat Hadhrat Musleh Mau'ood[ra]: Zahir M. Ahmad

23 Was Islam Spread by the Sword? Anwer Mahmood Khan

32 Response to Questions Raised by a Non-Ahmadi about the Article: "Azab-e-Ilahi" Published in the Gazette USA: Jamil Ahmad Butt, Karachi, Pakistan

36 Islam Puts an End to Racism: Saniya Chaudhry

38 Humanity First USA: Gift of Sight 2011 Eye Camp: Dr. Ahsan M. Khan

40 Muslims for Life: A Comprehensive Report: Maulana Naseem Mahdi, Na'ib Ameer and Missionary In Charge

47 Use Real Muslim Women to Teach Tolerance: Saima Ahmad

48 A Teacher (Allison Knight Khan) Who is a Muslim Responds to 'Ahlima' Debate: 'Emphatic Teaching is a Gift'

49 Commemoration of Sierra Leone's 50th Independence Anniversary at Baitur Rahman Mosque: Imam Shamshad A. Nasir

51 Mahmooda Niaz Khan: Riffet Khan

52 Religious Founders' Day: North Jersey Jama'at

53 Upland Interfaith Prayer Breakfast: Imam Shamshad A. Nasir

54 Interfaith Symposium Highlights, Minnesota Chapter: Abdul Naseer M. Kakkada, Minnesota Chapter

56 The Blessed Waqf-e-Jadid Scheme: Dr. waseem Sayed

57 Graduation Ceremonies Held Nationwide: National Education Department.

66 A Letter Written by Hadhrat Mufti Muhammad Sadiq[ra] to Mr. Ahmad Houssein Sookia in 1934: Nusrat Al-Hadith

67 National Majlis-e-Amla for 2012, Majlis Ansarullah USA

68 2012 Calendar Prepared by New York Jama'at

70 Talimul Qur'an and Waqf-e-Ardi Departmet (TaQWA)

74 USA Jama'at Calender of Events - 2012

81 Boletin Ahmadia: Spanish

Al-Qur'an

سَيُهْزَمُ الْجَمْعُ وَ يُوَلُّوْنَ الدُّبُرَ 0 بَلِ السَّاعَةُ مَوْعِدُهُمْ وَ

السَّاعَةُ اَدْهٰى وَاَمَرُّ 0 انَّ الْمُجْرِمِيْنَ فِيْ ضَلٰلٍ وَّ سُعُرٍ 0

يَوْمَ يُسْحَبُوْنَ فِى النَّارِ عَلٰى وُجُوْهِهِمْ ط ذُوْقُوْ مَسَّ سَقَرَ 0

The hosts shall soon be routed and will turn their backs *in flight.* Aye, the Hour is their appointed time; and the Hour will be most clamitous and most bitter. Surely, the guilty are in *manifest* error and gone mad. On theday when they will be dragged into the Fire on their faces, *and it will be said to them,* "Tast ye the touch of Hell." (54:46-49)

COMMENTARY:

The emphatic prophecy embodied in the erse is definitely about the crushing defeat which the Meccan army suffered in the Battle of Badr. the odds were so heavy against the Muslims that when the fighting began the Holy Prophet[saw] prayed to God in utmosts humility and extreme agony in a tent set up for him for this purpose in the memorable words; 'O Lord, I humbly beseech Thee to fulfil Thy covenant and Thy promise. If this small body of Muslims were destroyed, Thou will never be worshipped again on this earth." (Bukhari). after having finished the prayer, the Holy Prophet[saw] came out of the tent and facing the field of battle recited this verswe, "The host shall soon be routed and shall turn their backs in flight."

The defeat at Badr was, indeed a most formidable and clamitous misfortune for the *Quraish.* their power and prestige sustained a crushing blow. Most of their leaders were killed and their dead bodies were dragged along and thrown into a pit. The Holy Prophet[saw] went up to the brink and addressing the dead bodies is reported to have said, "Have you found true what your Lord had promised you? I have, indeed, found true what my Lord had promised me." (Bukhari, Kitab al-Maghazi). The prophecy was fulfilled to the very letter.

Al-Hadith

Hadhrat Ka'b bin 'Ujrah[ra] relates: The Holy Prophet[saw] came to us and we asked him: "Messenger[saw] of Allah, we know how to salute you but how shall we invoke blessings upon you? He answered: Say:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Bless O Allah, Muhammad and the people of Muhammad as You did bless the people of Abraham You are indeed the Praiseworthy, the Glorious.

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Prosper O Allah, Muhammad and the people of Muhammad as You did prosper the people of Abraham You aet indeed the Praiseworthy, the Glorious.

(Muslim kitabussalāt babassalāt 'alannabi, Bukhari)

عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ قَالَ مَا مِنْ اَحَدٍ يُسَلِّمُ عَلَيَّ اِلاَّ رَدَّ اللّٰهُ عَلَيَّ رُوْحِيْ حَتّٰى اَرُدَّ عَلَيْهِ السَّلاَمَ ـ

Ḥadrat Abū Hurairah[ra] relates that the Holy Prophet[sa] said: "Whenever anyone invokes blessings upon me Allāh will restore my soul to me till I respond to his blessings."

SAYINGS OF THE PROMISED MESSIAH[AS]

Excellence of Calling Allah's Blessings on the Holy Prophet[saw]

It is my personal experience that to obey the Holy Prophet[saw] with a sincere heart and to love him, ultimately makes a person beloved of God. God creates in his heart a burning for His Own love and such a one, withdrawing his heart from everything else, leans towards God and his affection and desire remain only for God Almighty. Thereupon a special manifestation of Divine love falls upon him and, bestowing upon him the full colour of love and devotion, pulls him towards Himself with great force. He then overcomes his passions and from every direction extraordinary works of God Almighty appear as signs in his support and to help him.

[Haqiqatul Wahy, Ruhani Khazain, Vol. 22, p. 67-68]

It is my personal experience that when blessings are called down upon the Holy Prophet[saw], Divine grace in the shape of wonderful light proceeds in the direction of the Holy Prophet (peace and blessings of Allah be on him) and is absorbed into his breast and then issuing therefrom numberless streams of it reach everyone deserving them according to his capacity. Certainly, no grace can reach anyone without the agency of the Holy Prophet[saw]. Calling down blessings on the Holy Prophet[saw] brings into movement his throne from which these streams of light issue. He who desires to obtain the grace of God Almighty should call down Divine blessings on him very diligently so that that grace might be moved.

[Al-Hakam, 28 Feb. 1903, p. 7]

One night this humble one called down blessings on the Holy Prophet[saw] to such a degree that my heart and soul were filled with its fragrance. That night I saw in my dream that angels were carrying water skins (*mushkain*) full of light into my house and one of them said to me: These are the blessings that you called down on Muhammad[saw].

[Braheen-i-Ahmadiyya, Ruhani Khazain vol. 1, p. 598, sub-footnote 3]

Bounties of Allah Upon the Followers of the Holy Prophet[saw]

We should not let a doubt enter our minds how a mere follower can partake of the names, attributes, and praises of that accepted Messenger[saw]. It is true that in reality even a Prophet cannot share equally in the holy excellences of the Holy Prophet[saw]. Indeed even all the angels cannot claim equality in that respect, let alone that anyone else should share in his excellences. But O seeker after truth, may God guide you aright, listen carefully to this. With the object that the blessings of that accepted Prophet[saw] should be displayed forever and that the perfect rays of his light should confound and refute his opponents, God Almighty has made the following arrangement by His wisdom and mercy. Some individuals out of the followers of Muhammad[saw] who obey him with thorough humility and falling prostrate on the threshold of humbleness are completely freed from their ego, being found by God like a clear mirror, exhibit the blessings of the accepted Messenger[saw] in their

humble selves. Whatever praise is bestowed upon them by God and whatever signs and blessings are manifested by them, the true source of all their praise and the perfect fountainhead of all those blessings is the Holy Prophet[saw]. In reality and in their perfection, those praises are worthy only of him and he is their perfect exemplar, but as the follower of the way of the Holy Prophet[saw] becomes through his perfect obedience like a reflection of the Holy Prophet[saw], the Divine lights which are manifested in that holy being are also manifested in his reflection. The appearance in the shadow of the whole form and manner of the reality is a matter that is not hidden from anyone. This shadow is not established in itself and no superiority is in reality present in it. All that appears in it is a picture of the real one which is manifested in the reflection. Do not, therefore, consider it a loss that the inner lights of the Holy Prophet[saw] reach those who are perfectly obedient to him out of his followers.

Two great matters result from this reflection of lights, which, like permanent grace, manifests itself in some members of the following of Muhammad[saw]. One is that the extreme perfection of the Holy Prophet (peace and blessings of Allah be on him) is thereby displayed; for a torch from which other torches can be lit and are ever lit, is better than a torch from which no other torch can be lit. Secondly, the perfection of the Muslims and their superiority over the followers of other religions is established by this permanent grace and the proof of the reality of the religion of Islam is furnished afresh and reliance is not had only upon the past. This is the manner in which the lights of the truth of the Holy Qur'an shine forth like the sun, and the proof of Islam is established conclusively as against its opponents, and the disgrace, humiliation and frustration of the enemies of Islam is made manifest. They observe in Islam those blessings and light the like of which they cannot find in the ministers and pundits of their own religion. Consider this well, O true seeker, May Allah help thee in thy search. . .

How great is the station of the *Khatamal Anbiya[saw]* and how excellent is the bright effectiveness of this sun of righteousness that obedience to him makes someone a perfect believer and someone else a recogniser of God and bestows upon a third one the rank of a Sign of Allah and a Proof of Allah and bestows upon him Divine praise.

Braheen-i-Ahmadiyya, Ruhani Khazain vol. 1, pp. 268-270, sub-footnote 1]

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HADITH

Hadhrat Ibn 'Abbas[ra] relates that at the Farewell Pilgrimage, the Messenger[saw] of Allah said: "O People! What day of the year is today? They replied: 'It is the venerable day (of *'Arfah*).' Then he asked, 'Do you know what city it is?' They replied, 'It is the sacred city (of Mecca).' Then he asked, 'What month is this?' They replied, 'It is the sacred month (of *Dhilhijjah*).' Then the Holy Prophet[sa] said, 'Listen! Your bounties, your lives and your honors are as sacred, and their disrespect is as unlawful for you, as this day, this city and this month are sacred and inviolable for you.' He[saw] repeated this several times. Then he raised his head up towards the sky and said: 'O Allah! Did I convey Your Message?' He[saw] repeated it many times. Hadhrat Ibn 'Abbas[ra] says, in fact it was a clear testimony given by the Holy Prophet[saw] to Allah the Exalted that he has conveyed and made the people understand (the message) in the best possible way. Then the Holy Prophet[sa] said: 'Beware, the one listening should convey it to the absent one. Do not become infidels after I depart lest you start slaying each other.' "

(Musnad Ahmad, p 230, Vol. 1)

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V[aba], on October 7, 2011 in Hamburg, Germany

Shermeen Butt

Hazoor[aba] began the sermon by giving an overview on the persecution of *Jama'at Ahmadiyya*, which he said is not something that is new or began in the recent past. Despite the fact that the Promised Messiah (as) was well-acclaimed as a defender of Islam due to his services in propagating the true teachings of this religion, after he claimed to be the Mahdi and Messiah of latter days, the same people who supported him turned bitterly against him, and in fact joined forces with those Non-Muslims who left no stone unturned in humiliating Islamic teachings and spreading hate against its founder, the Holy Prophet[saw]. These people fabricated a web of lies and made false allegations (even of murder) against the Promised Messiah[as], who faced persecution throughout the course of his life. Apart from the court cases and other difficulties presented in his way, he also witnessed the martyrdom of two of his loyal and devoted disciples in Kabul. One of those martyred was the *Raees-e-Aazam* of the King's court, his name was *Sahibzada* Abdul Latif Shaheed, an extremely pious and righteous man. The Promised Messiah[as] mentioned in detail the accounts of these martyrdoms in his book *Tadhkiratush Shahadatain* (The Narrative of Martyrdoms). In this book, the spiritual status of these two is also mentioned, and in the end, the Promised Messiah[as] has addressed *Sahibzada* Abdul Latif in these words:

O Abdul Latif may thousands of blessings be showered on thee, for thou hast, in my own lifetime, manifested unparalleled fidelity to me.

The Promised Messiah[as] further writes in the same book:

We exhort our followers to cultivate faith similar to his (i.e. *Sahibzada* Abdul Latif Shaheed), because if a person is not wholly devoted to God and remains partly inclined towards mundane things, he cannot be reckoned to be a true believer in heaven.

This is the prayer that every Ahmadi should perform and make every effort to reach these standards of piety and sacrifice. We are already aware of the history of all prophets, which proves that difficulties and troubles were inflicted on them and their followers, so much so that the Holy Prophet of Islam (saw), the beloved prophet of God Almighty, for whom the entire universe was created, along with his followers also passed through such trials and tribulations. In addition to financial sacrifices, thousands laid the lives of their children and their own lives in the way of God Almighty. So whenever the *Jama'at Ahmadiyya* goes through such a phase of intense persecution, we should draw inspiration for steadfastness and devotion from the lifes of the Prophets and especially that of the Holy Prophet[saw]. It also leads to the firm faith that these periods of extreme difficulty will lay the foundations of forthcoming victories. Such periods of difficulty also provide us with the opportunity to gain further nearness to God Almighty by offering supplication and lamentations before our Lord and to continue to strengthen this bond with The Divine. There is no doubt that the companions of the Holy Prophet[saw] did not refrain from offering sacrifices in way of their faith, but the victory of Islam was not a result only of these sacrifices, it was also due to the fervent and earnest prayers that were offered by the early followers of Islam, and most of all due to the humble prayers of the beloved Prophet of Allah[saw], who cried and shed tears through the night and shook the Divine threshold and brought about such a great revolution.

However, the question is: was the period of successes that was to result from such grand supplications to last only for 50 or 60 years or the first few centuries following Islam? Of course not. Just as the Holy Prophet[saw] has been given the title of "*Khatam al Anbiya*" (Seal of the Prophets) till the end of times, similarly, this victory of Islam is also to last till the end of times. Indeed, there was a period of darkness, which ended with the coming of the "*aakhireen*" i.e. the advent of the Promised Messiah[as] and the righteous followers who entered his *Jama'at*. This second phase of victory of Islam was to witness the same successes as were witnessed by the first. But the companions of the Holy Prophet[saw] and those who came later relied solely and primarily on the authority of Allah Almighty and not on their own efforts. They supplicated before their Creator and adorned their night with worship. Thus, the second phase of "*aakhireen*", when the *Jihad* of the sword has come to an end, must place a great emphasis on prayers and supplication and every Ahmadi must fully understand this. No doubt, this is the age of intellectual debate and presentation of logical argumentation. The Promised Messiah[as] has left a treasure trove of these proofs and reasoning. No faith can now challenge the beautiful teachings of Islam and the Qur'an. But, the actuality is that these intellectual and logical arguments will only be beneficial when we will make every effort to prostrate and supplicate before God Almighty and truly fulfill our duties in this context.

The *Jama'at Ahmadiyya* is on the forefront to prove the superiority of Islam over other religions, to reply to the false allegations on the beautiful teachings of the Holy Qur'an, to remove the misconceptions about the pure and magnificent life and character of the Holy Prophet[saw], to spread the truth about other faiths as well. A few years ago, when the Pope made allegations on the Holy Qur'an here in Germany, Hazoor[aba] advised the Germany *Jama'at* to prepare a response to those allegations in form of a book, which was done in a beautiful manner. No other Muslim group had such an opportunity to present a response, whether in detail or in a superficial manner. There is another priest in US, and other opponents in Holland and Denmark, and elsewhere who never fail to raise false accusations against Islam. Hazoor[aba] said that responses were prepared at every occasion in the best possible manner that we could. *Jama'at Ahmadiyya* is already confronting these opponents of Islam paving the way as a front-runner.

However, there is an element of opposition within the sphere of Islam as well, which *Jama'at Ahmadiyya* is also tackling. These are the people who spread the false teachings of Islam attributing them to the holy name of the Prophet of Islam[saw] and propagating nothing but hatred against the Promised Messiah[as] who was the most devoted servant of the Holy Prophet[saw]. They are laying thorns in the paths of the followers of the Promised Messiah[as] and vehemently attacking them as a result of their vicious hatred. The so-called *Ulema* (scholars) in Pakistan are taking the lead in the performance and execution of these barbarous and heinous acts. The Promised Messiah[as] has written in the book *Tadhkiratush Shahadatain* that the Ameer of Kabul was in fact afraid of the *Ulema* and thus the martyrdom of *Sahibzada* Abdul Lateef Shaheed was a result of the verdict of these *Ulema*. The Ameer of Kabul himself held *Sahibzada* Abdul Lateef in reverence, but the *Ulema* controlled the Ameer of Kabul. The exact same situation is present today in Pakistan. The Government along with the people of the nation are nothing but a puppet in the hands of these *Ulema* and their hateful beliefs.

Ahmadis who live in Pakistan today are not distressed by the sacrifice of their properties and lives alone, they are tormented and troubled by the attacks and onslaughts in form of verbal abuse and printed posters using extremely filthy and heinous language (which a decent man would not be able to read or hear) in public places. The officials when addressed either pay no heed or admit that they have no power in face of these offenses. Tales of great patience and sacrifices are being written by the Ahmadis in Pakistan. These sacrifices can be turned into concrete results in only one way, that is to prostrate before God, lament before the Lord in worship, supplicate in the manner in which the companions of the Holy Prophet[saw] did. It is prayers alone that can protect us against the onslaught of these evil opponents. Enemies are intensifying in their efforts, and our efforts in prayers and in supplication should be equally proportionate, in fact even greater, so that we witness Divine blessings in our favor. Hazoor[aba] said that he wished to draw the attention of those Ahmadis living in Pakistan specifically to special prayers with greater zeal. Along with prayers, try to fast (*Nafl* i.e., supererogatory)

one day during the week as well. Hazoor[aba] then addressed the Pakistani Ahmadis living in other parts of the world and advised them to supplicate for their fellow brethren living in Pakistan. He then turned towards the non-Pakistani Ahmadis and instructed them to supplicate as well. May Allah Almighty annihilate these enemies of God, so that peace can be established, and falsehood comes to an end so that the nation can be salvaged, otherwise there is no guarantee to save the country from a fate of doom. When supplications will be offered in earnest, they will be heard in the Divine threshold. Today, this persecution and hostility which has reached its extreme, should arouse in us the fervor and ardor to offer humble supplications before God Almighty. Each Ahmadi should offer prayers like an agitated soul because God does not reject the prayer offered in such a state. The Holy Qur'an states:

"Or, Who answers the distressed person when he calls upon Him, and removes the evil, and makes you successors in the earth? Is there a God besides Allah? Little is it that you reflect." (27:63)

The Promised Messiah[as] has taught us that unless there is absolute anguish and tenderness in the heart which beseeches the Mercy of the Lord, that supplication will have no value in the sight of God Almighty. This anguish of the heart is a pre-condition for the acceptance of prayer.

Every Ahmadi should offer such prayers in pain and in humility, especially those living in Pakistan, who are experiencing these cruelties directly. Prayers are our only weapon, our only tool. Hadhrat Khalifatul Masih V[aba] experienced a dream during the previous *Khilafat,* in which he heard that if 100% of Ahmadis in Pakistan lament before God with the purity of heart, then these atrocities can be eliminated as a result of prayers offered merely in a few nights. Hazoor[aba] said that since the first day of his Khilafat, he has been drawing the attention of the Jama'at towards dua, and towards bringing a change in one's own spiritual condition. He said that unintentionally, his every speech or address takes the direction towards the same subject.

Hazoor[aba] said that the promise of God Almighty of success to the Promised Messiah[as] will be fulfilled, and indeed it is being fulfilled as we witness the scenes of grand blessings on the *Jama'at* Ahmadiyya, even in Pakistan. Despite the inauspicious circumstances, the blow of the enemy at every occasion results in failure due to the Divine favors in our support. The trials however should lead us to purify ourselves and turn to God with even greater zeal. Every Ahmadi child, young, adult, old, man, woman should bow down in complete obedience before every commandment of God in absolute perfection and fulfill the rights towards God and fellow human beings. Then, every stroke of the enemy shall be annihilated before our eyes. God's Will shall be executed no matter what; however, the timing is sometimes dependent on the spiritual state of a person or community. God has indicated that victory is guaranteed, but if you wish to hasten this victory, then man must bring about an intrinsic spiritual revolution. Let us pray and prostrate before God, so that His Mercy encompasses every member of the *Jama'at* and remove all obstacles. May Allah enable us to inculcate this standard of prayer in us so that we become the witnesses of the results of acceptance of these prayers. God Almighty is already showing us the fruits of our very humble and ordinary efforts due to His Grace and Benevolence. The successes that are bestowed on the *Jama'at* are far greater than the intensity of the enemy onslaught. In Pakistan and in the world elsewhere, *Jama'at* is taking strides and leaps forward. If anyone has an iota of doubt in his mind that our prayers are not accepted, then he must recite *Istaghfar*. It must be remembered that God is "*Maalik*" (Master). Our duty is to continue our efforts in offering supplications and prayers, which demand some etiquettes, and we must observe these etiquettes.

The Promised Messiah[as] draws attention towards these etiquettes: While offering Prayer, one must not give up and should not think that God does not accept prayer. Acceptance of prayer takes time. Secondly, we must not assume that the prayers will be accepted in precisely the same manner in which the prayer was offered, in fact, God Almighty expressed His love in other ways. For instance, the successes which are destined for the Ahmadis in other parts of the world are deeply tied in with the sacrifices offered by the Ahmadis in

Pakistan. Thirdly, one should analyze his own status as well: did he purify his heart and bow before his Lord in that state? When such an analysis is carried out, it is always the individual at shortfall.

The Promised Messiah[as] adds:

In order for the prayer to be accepted, reverence and respect (*adab*) must be inculcated in the heart. When the wise seek something of their King, they are extremely respectful to him. That is the teaching of *Surah Al-Fatiha* which beings with the verse:

[1:2] All praise belongs to Allah, Lord of all the worlds,
[1:3] The Gracious (Who provides without us asking for it), the Merciful (provides with His Benevolence.
[1:4] Master of the Day of Judgment (of this world and the Hereafter)

When an individual offers this praise and glory for His Lord, his attention is drawn to the fact that his Lord is a Magnanimous Lord and then supplicates before Him as He is Present before his eyes:

[1:5] Thee alone do we worship and Thee alone do we implore for help.
[1:6] Guide us in the right path — (not the path of those blinded people, who see no result of their efforts and prayers)
[1:7] The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy dis pleasure, and those who have not gone astray.

Therefore, Hazoor[aba] says that we must learn and know the etiquette of offering prayer. We must have firm belief on the basic attributes of God (Lord of all the Worlds, The Gracious, The Merciful, The Master of Day of Judgment). Only then we can divert our attention towards true worship and implore His Help and favors, which are granted to the pure-hearted. One should have trust that no action or speech of his will incur the displeasure of God Almighty. He should be fearful of God. A humble person is always prayerful that he may never reach a state when he forgets His Creator. Prayers are then accepted, victory is granted, annihilation of enemy is witnessed. Hazoor[aba] invited all Ahmadis to purify themselves and offer their humble supplications before God The Almighty. If the enemy has reached the extreme in his enmity, then let us also explore and reach the ultimate in our implorations before Our Helper. God Almighty shall come to our succor running towards us when we beseech Him in our prayers and destroy our enemy. The enemy shall have no power against the arrows of the night prayers. There is no doubt that we will meet with victory when we shall offer our night prayers. We are the servants of the Promised Messiah[as] who has been given the promise of companionship of God Almighty. Thus when we will offer our supplications, then God will manifest special Divine favors. Prayer is the only tool for the pure-hearted, there is nothing that compares to it or comes close to it. The Promised Messiah[as] was Divinely appointed to invite the masses towards God, and the promises granted to him in order to fulfill this goal shall be fulfilled. We should not doubt even for a second anything contrary to this. Enemy has surfaced its ugly head since the time of the Promised Messiah[as] throughout the past hundred years; however, the head of the enemy was crushed and defeated each time.

We as individuals should not stand stagnant in our spiritual progress because of these victories. We must forever remain concerned about whether we are fulfilling our roles and duties and responsibility so that we continue to receive Divine succor and favors and blessings. We should continue these prayers individually as well as in congregation. May Allah Almighty accept our humble prayers, and send His angels to set in motion the paths that lead to the destruction of the enemy. God states in the Holy Qur'an:

"He therefore prayed to his Lord saying, 'I am overcome, so come Thou to my help!'" (54:11)

Thus, cry in your prayers, shed your tears before The Lord, to re-instate the glory of Islam, and topple the rule which has made this land difficult for us to live in, and make the same land a lush green garden

where peace can be established and faith can be practiced. May Allah Almighty have mercy on us all, *Ameen.*

Hazoor[aba] then announced the sad news of the martyrdom of Master Dilawar Hussain in Shaikhupura on 3 October 2011. He was a new convert to *Jama'at*, and leaves behind 2 sons and 2 daughters. He was a righteous man, interested in scholarly research. He was regular in offering prayer, recitation of Qur'an *Tilawat*, was dedicated to *Khilafat,* watched MTA regularly and encouraged his children to do the same. His relatives abandoned him after he along with his family accepted Ahmadiyyat last year in December. He was shot twice as the assailants entered the classroom where he was teaching, and he breathed his last on the way to the hospital. May Allah Almighty elevate his status in Paradise and grant patience to the family members he leaves behind, *Ameen.*

Abdul Jabbar Sahib of Rabwah also passed away on 4 October, who had been ill for some time. He was 69 years old and a long-serving member of the community in Fazl-e-Umar Hospital. May Allah Almighty grant him a lofty station in Paradise, *Ameen.*

Nasir Ahmad Muzaffar Sahib also passed away. He was a public servant and a social worker. He has many services for Jama'at to his credit. May Allah Almighty grant him a lofty station in Paradise, and grant his family members patience to bear this loss. *Ameen.*

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HADITH

Hadhrat Zaid bin Khalid Juhani[ra] relates that the Messenger[saw] of Allah said: "He who equips a fighter in the cause of Allah is as if he fights himself and he who looks after the dependents of a fighter in his absence is as if he fights himself."

(Bukhari kitabul jihad bab fadl min juhaz ghaziyan)

Hadhrat Mu'adh[ra] relates that the Messenger[saw] of Allah said: "There are two types of fighters. As for he who strives in the cause of Allah to gain His pleasure, obeys the leader, spends in the way of Allah, treats his companion kindly, and protects himself from mischief and dissension -- his sleep and wakefulness are rewarded fully. And for he who participates in wars for fame, glory and ostentation; disobeys the leader, and creates disorder in the land -- such a person is very unfortunate as he will get no reward at all."

(Muwatta' Imam Malik kitabul jiha-d - Attarghib fil jihad, p 176, Abu Dawud Kitabul Jihad bab fiman yaghzuv wa yaltamisuddunya)

Hadhrat Abu Dharr[ra] relates that the Banu Salimah decided to move closer to the mosque. On learning this the Messenger[saw] of Allah said to them: "I have heard that you intend to move closer to the mosque. They said: 'That is so, Messenger[saw] of Allah.' He said: 'Bani Salimah, keep to your homes, your footsteps are recorded (and rewarded). Keep to your homes, your footsteps are recorded (and rewarded).' "

(Muslim kitabussalat bab fadl kathratul khita ilal masjid)

THE HOLY PROPHET[saw]: CONVEYING THE MESSAGE OF ISLAM

Karimullah Zirvi

It was the year 610 AD, when the angel Gabriel visited the Holy Prophet[saw] while he was meditating in the cave *Hira'* and the first verses of the Holy Qur'a-n were sent down to him by God Almighty. The Holy Prophet[saw] continued with his routine of meditation in the cave *Hira'*. Then God Almighty revealed to him:

يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١ قُمْ فَأَنذِرْ ۝٢ وَرَبَّكَ فَكَبِّرْ ۝٣

O you that has wrapped *yourself with your mantle*! Arise and warn, And your Lord do extol. (74:2-4)

The Holy Prophet[saw] was forty years old at the time of the first revelation which marks the beginning of his prophethood and the religion, Islam. The night of first revelation occurred towards the end of the month of *Ramadan*. When, he was called to prophethood by Allah, he fully devoted his life to Allah's service and to the universal spread of Islam. The Holy Prophet[saw] asked the people to give up idol-worship, and return to the worship of One God and be kind and charitable to the poor. Hadhrat Khadijah[ra] was the first one to accept him as the Messenger of Alla-h and the religion Islam. To begin with, Muhammad preached the message of Allah only to his friends, his closest relatives and those whom he could trust. Hadhrat 'Ali[ra], the son of Abu Talib who was just ten years old at that time, was the second and Hadhrat Zaid[ra], the son of Haritha was the third Muslim. Among his friends, Hadhrat Abu Bakr[ra] was the first to become a Muslim.

In the beginning, the Holy Prophet[saw] conveyed the message of Islam secretly to individuals. At the same time, Hadhrat Abu Bakr[ra] also conveyed the message of Islam in the same way. They had some success in their efforts. A few young *Quraish* accepted Islam which included, Hadhrat 'Uthman bin 'Affan[ra], Hadhrat 'Abdur Rahman bin 'Auf[ra], Hadhrat Sa'd bin Abi Waqas[ra], Hadhrat Zubair bin al-'Awwam[ra] and Hadhrat Talha bin 'Abdullah[ra]. At the same time, Hadhrat Bilal[ra] and some other slaves also accepted Islam.

After three years of preaching secretly to individuals, God Almighty commanded the Holy Prophet[saw] to spread the message of Islam openly:

فَٱصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ۝

So declare openly that which you are commanded and turn aside from those who ascribe partners *to God*. (15:95)

At the same time the Holy Prophet[saw] was commanded by God Almighty to start conveying the message of Islam to his nearest kinsmen:

وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ۝ وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ۝

And warn your nearest kinsmen. And lower your wing of *mercy* to the believers who follow you. (26:215-216)

The Holy Prophet[saw] once climbed to the top of Mount *Safa* and announced to the people gathered close to the hill to see Muhammad[saw], "O people of the *Quraish*, if I were to tell you that I see an army ready to attack on the other side of the mountain, would you believe me?" They answered, "Yes, certainly. We trust you and have never found you telling a lie." The Holy Prophet[saw] said, "Know then that I am a warner and I warn you of severe punishment. O *Banu 'Abdul Muttalib*, *Banu 'Abd Manaf*, O *Banu Zuhrah*, O *Banu Taim*, O *Banu Makhzum*, and O *Banu Asad*! Allah has commanded me to inform you that I can assure you of good on this earth and in heaven if you declare that there is none worthy of worship except Allah." Hearing this, Abu Lahab, his uncle, became extremely angry and cursed his nephew saying, "Did you gather us here to say this?" The spreading of the message openly by the Holy Prophet[saw] created severe opposition and hostility towards him and his followers.

Hadhrat Ibn 'Abbas[ra] relates that when the verse, 'And warn your nearest kinsmen' was revealed, the Holy Prophet[saw] ascended the *Safa*-mountain and started calling various tribes of the *Quraish* by their name. Some *Quraish* Chiefs which included Abu Lahab came themselves while others sent their representatives.

When they all gathered, the Holy Prophet[saw] said, "If I tell you that there is an enemy cavalry in the valley intending to attack you, would you believe me?" They said, "Yes we will believe you. You have always spoken the truth." The Holy Prophet[saw] then said, "I am a warner to you in face of a terrible punishment." Abu Lahab said to the Holy Prophet[saw], "May your hands perish this day. Is it for this purpose you have gathered us?"

Then the following verses were revealed to the Holy Prophet[saw]:

تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّ تَبَّ ۝ مَآ اَغْنٰى عَنْهُ مَالُهٗ وَمَا كَسَبَ ۝ سَيَصْلٰى نَارًا ذَاتَ لَهَبٍ ۝ وَّ امْرَاَتُهٗ ؕ حَمَّالَةَ الْحَطَبِ ۝ فِيْ جِيْدِهَا حَبْلٌ مِّنْ مَّسَدٍ ۝

Perished be the two hands of Abu Lahab, and so perish he. His wealth and what he has earned shall avail him not. Soon shall he enter into a blazing fire; And his woman *too*, who goes around carrying the firewood. Round her neck shall be a halter of twisted palm-fiber. (111:1-6)

(Sahih Bukhari, Kitab Tafsirul Qur'an, Bab Surah Tabbat yada abi lahabiñwwa tab)

Hadhrat 'Ali[ra] relates that when the commandment to give the message to his near kinsmen was revealed, the Holy Prophet[saw] said, "At first he was fearful. He knew when he will preach to them, their response will not be good. So, for some time he kept quiet. Then Gabriel told him that if he did not proceed with the commandment then his Lord will seize him too."

The Holy Prophet[saw] told Hadhrat 'Ali[ra] to arrange a feast where bread with mutton soup would be served and the entire clan of *Bani Muttalib* would be invited to the dinner. Hadhrat 'Ali[ra] arranged the feast as directed by the Holy Prophet[saw] and invited at least forty members of the family of *Bani Muttalib* which included all the uncles of the Holy Prophet[saw], Abu- Talib, Hamzah, 'Abbas and Abu Lahab. The Holy Prophet[saw] himself poured the food in a large dish and told the guests to start eating. Everyone ate to his fill. When the Holy Prophet[saw] was about to talk with the guests, Abu Lahab started speaking before him. He said, "Your companion has mesmerized you." Hearing this people dispersed and the Holy Prophet[saw] could not convey his message to them.

The Holy Prophet[saw] told Hadhrat 'Ali[ra] that because Abu- Lahab started speaking he could not convey his message. He should arrange another such a feast where a selected forty people were to be invited. Hadhrat 'Ali[ra] states that he organized a feast again. When everyone finished eating, the Holy Prophet[saw] said, "O Children of Abu Muttalib! By God, none of the Arab youth has brought such a beautiful and glorious message for his people than that which I have brought to you. I have brought to you the goodness for this world and the hereafter. My Lord has commanded me that I call you towards Him. So, who will be my helper in this matter and establish the relationship of religious brotherhood with me?"

Everyone kept quiet. Hadhrat 'Ali[ra] got up and said, "O Prophet[saw] of God! I will." Everyone laughed at it and left.

(Tarikh Tabari, Vol 2, p. 63, Istiqamah Pulishers, Cairo, 1939)

The Holy Prophet[saw] conveyed the message of Islam to all sorts of people. He preached even to Rukanah, a famous wrestler of Mecca. While preaching to Rukanah the Holy Prophet[saw] asked him, "Would not you be afraid of Allah and accept the message towards which I invite you? Rukanah said that if he is assured of the truth of his claim then he would accept his claim. The Holy Prophet[saw] asked him whether he would accept the truth of his claim were he to defeat him in wrestling. Rukanah said, "Yes". Thus the Holy Prophet[saw] challenged Rukanah to a wrestling bout which he accepted. In the wrestling match the Holy Prophet[saw] defeated Rukanah, the wrestler. Rukanah was surprised and asked the Holy Prophet[saw] to have another bout. Again the Holy Prophet[saw] defeated Rukanah. In this way three wrestling bouts took place and the Holy Prophet[saw] defeated Rukanah in all the three bouts. Rukanah said, "I am awestruck as to how he was able to defeat me." Later on Rukanah accepted Islam.

(As-Siratun Nabawiyyah libne Hisham,Vol. 2, P. 31)

Invitation to Abu Jahl to Accept Islam

Besides giving the message

of Islam to his nearest kinsmen as commanded by Allah the Holy Prophet[saw] started to spread the message of Islam openly to other people. Despite severe opposition he kept on courageously spreading the message. The Holy Prophet[saw] conveyed the message of Islam to various Chiefs of the *Quraish*. The Holy Prophet[saw] personally gave the message of Islam to Abu Jahl (father of ignorance) who was a prominent enemy of Islam. Abu Jahl's hostility earned him the appellation of "father of ignorance" from the Muslims. His real name was 'Amr ibn Hisham.

Hadhrat Mughira bin Shi'ba[ra] relates that he met the Holy Prophet[saw] for the first time when he was walking through an alley along with Abu Jahl. The Holy Prophet[saw] said to Abu Jahl, "O Abul Hikam! Come to Allah and his Messenger. I call you towards Allah." Abu Jahl said, "O Muhammad! Will you not restrain yourself from condemning our idols? If you desire that we be witness to it that you have conveyed the message to us then we affirm to it that you have conveyed the message. I swear that even if I come to know that what you proclaim is correct, I will not follow you." After hearing this, the Holy Prophet[saw] left. Then, Abu Jahl said to me, "I swear that I know he is rightful in what he proclaims. However, when his ancestors, the children of Qusayy said that they are responsible for the management of the Covering of the *Ka'bah,* we accepted it. Then they said that the management of the *Majlis-e-Shura* is also their responsibility and we could not repudiate it. Then they claimed to be the standard bearers of the Flag of the Arabs and we had to accept it. Then, they took the responsibility of serving water to pilgrims; again we kept quiet. However, in the matters of hospitality and almsgiving we competed with them shoulder to shoulder and both tribes became equal. Now they have claimed that the Prophet is from their tribe. I swear, I will never let this happen."

(Dala'ilan-Nabuwwata li-Baihaqi, p. 198, Published by Darul Kutab al-'Ilmiyya, Beirut)

Rejection of the Message by the Meccans

Despite the diligent effort by the Holy Prophet[saw] to give the message of Islam to the Meccans, they rejected the Holy Prophet's[saw] message and displayed considerable hostility to him and his followers. At first, they thought that it was a fantasy which would soon dissipate. However, when their own fantasy did not materialize and the message of Islam began to spread, they started to mistreat the Holy Prophet[saw] and his followers. At the same time, the Holy Prophet[saw] increased his efforts to convey the message of Islam. Thus a new ominous phase of trial in the life of the Holy Prophet[saw] and his Companions[ra], at the time when they were fully occupied in spreading the Message of Allah, had begun.

Hostility Towards the Holy Prophet[saw] and His Companions[ra]

Meccans, who in the beginning did not take serious notice of the message and the movement, suddenly realized its consequences for them and became openly hostile to the Holy Prophet[saw] and his followers. The followers of the Holy Prophet[saw] were increasing in number day by day. This further worried the enemies of Islam.

At first, the *Quraish* asked Abu Talib to withdraw his support from the Holy Prophet[saw]. They sent a delegation of influential people to talk to Abu Talib in this regard. They went so far that they told Abu Talib to tell Muhammad that if he wants to marry a beautiful woman they would give him the most beautiful and rich woman to marry. Abu-Talib found himself in a difficult position. He asked the Holy Prophet[saw] not to annoy the *Quraish* too much by spreading his message as it put a lot of strain upon him as he was one of the leaders of the *Quraish*. The Holy Prophet[saw] was firm in his belief and considered it obligatory to spread the message of Islam and the worshipping of one God. So he said to his uncle, "By Allah, if they place the sun on my right hand and the moon on my left hand and ask me to give up my mission, I shall not do so."

The opposition to the Holy Prophet[saw] and his message became violent. Once, the Holy Prophet[saw] was preaching in the area of *Ka'bah*, and idolaters attacked and killed Harith bin Abi Halah while he was trying to pacify the opponents. He was the first Muslim to die in the cause of Islam. An Abyssinian slave, Bilal bin Rabah, was tortured by his master, Umayyah bin Khalaf, for accepting Islam. He was made to lie on his back on burning hot

sand with a heavy stone placed on his chest. Despite the unbearable torture he suffered he remained steadfast in his belief in the Unity of God and repeatedly declared,

أَحَدٌ ، أَحَدٌ

Allah is One, Allah is One

(Usdul Ghabah, Vol. 1, p. 206)

Hadhrat Abu Bakr[ra] arranged his freedom from his master. Later, when the Muslims settled in Medina and were able to live and worship in comparative peace, the Holy Prophet[saw] appointed Hadhrat Bilal[ra] as a *Mu'adhdhin* (the person who calls the worshippers to Prayers). There were many others who went through similar torture and these even included women. Zinnira, a female slave, lost her eyes under the cruel treatment of the disbelievers. Abu Fukaih, a slave of Safwan bin Umayyah was also laid down on hot sand while over his chest were placed heavy and hot stones, under pain of which his tongue dropped out.

The Holy Prophet[saw] himself was also accused, ridiculed and abused by the enemies of Islam. The Holy Prophet[saw] was called a sorcerer and accused of being possessed. The Holy Prophet[saw] was once almost strangled by an idolator while he was praying. Hadhrat Abu Bakr[ra] rescued him. Umm Jamil, the wife of Abu Lahab, used to throw rubbish and thorny bushes at the Holy Prophet's[saw] front door and obstruct the way to his house. All this did not slow or inhibit in any way the Holy Prophet[saw] in carrying out his mission. Rather, the Holy Prophet[saw] continued to preach with still more enthusiasm. Meccans did whatever they could do to stop him and his followers from spreading the message, without any success. The opposition to the Holy Prophet[saw] and hostility towards him further intensified. Despite this, Islam continued to flourish. During this period of turmoil, Hadhrat Hamzah[ra], the uncle of the Holy Prophet[sa], accepted Islam. He was a brave man. His acceptance of Islam strengthened the mission of the Holy Prophet[saw] and the opposition was slightly muted.

'Utbah ibn Rabi'ah suggested to the Holy Prophet[saw] that if he wanted money it would be gathered for him to such an extent that he would become the richest person amongst them; if he wanted honor, he would be made their chief, if he wanted sovereignty, he would be made king so that he would decide all affairs. The Holy Prophet[saw] rejected his offer. 'Utbah returned to his cohorts and told them that no temptation would sway Muhammad away from his mission.

When all the efforts of the idolaters to dissuade the Holy Prophet[saw] from his mission failed, they came up with a proposal they thought might work. They proposed that if the Holy Prophet[saw] would adore their idols they would adore his God and as a result of this action the hostility would cease. The Holy Prophet[saw] rejected the proposal outright as in no way would he adore idols and mix truth with falsehood.

HADITH

Hadhrat Sa'd[ra] relates that on the "Conquest of Mecca", the Messenger[saw] of Allah gave protection to the people except four men and two women. The Messenger[saw] of Allah announced their names. One of them was Ibn Abi Sarah. He then narrated the tradition. He said, "Ibn Abi Sarah had hid himself with Hadhrat 'Uthman bin 'Affan[ra]. When the Messenger[saw] of Allah called the people to take the oath of allegiance, He[ra] brought Ibn Abi Sarah and made him stand before the Messenger[saw] of Allah. He said, O Prophet[sa] of Allah! Take the oath of allegiance from 'Abdallah. The Holy Prophet[sa] raised his eyes and looked at him three times as if he did not want to take his initiation. After the third request, he[saw] took his initiation. Then, he turned to the Companions[ra] and said: "None of you were wise and intelligent enough to kill Ibn Abi Sarah when I was desisting to take his initiation. The Companions[ra] said: 'O Messenger[saw] of Allah! We did not know what was in your mind. If you had indicated with your eyes, we would have killed him.' The Holy Prophet[saw] said: 'It is not proper for a Prophet to have treacherous eyes.' "

(Abu Dawud kitabul jihad bab fil asir yuqtal wa la ya'rad 'alaihil islam)

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SUPPORT

HUMANITY

FIRST

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Majlis-e-Irfan of Hadhrat Musleh Mau'ood[ra]

FULL OF WISDOM ANSWERS ABOUT PRAYER, FAITH AND BELIEFS

Translated by: Arifa Haleem

24 June 1934

Prayer and Supplications

A newcomer after taking the Pledge of Allegiance requested Hadhrat Musleh Mau'ood[ra] to give him some advice. At this Hazoor said, "Prayer is the foremost thing for every Muslim. Whatever happens, it may be health or sickness, war or peace, winter or summer journey or stay, and whatever the condition is one should not omit Prayer. Keeping in view all its necessary conditions it should be performed with full serenity .The Holy Prophet[saw] has said that prayer is meeting of a believer with God Almighty. When any person considers the meeting with a king a very honorable thing and goes for it eagerly by keeping in mind all its manners, then it is obvious how should a believer prepare for meeting God Almighty. So the Prayer should not be missed. Of all the practical commands, the most necessary and important command is that of Prayer. It should not be ignored in any condition.

The second advice is that a believer should always go on asking for forgiveness from God Almighty. Many a times even a virtue of a man turns into evil. For example after doing any good deed if it comes to his mind that he has done a great virtue or he may do something good only to get the appreciation of people, all his goodness will be ruined. So *'Istighfar'* (asking for forgiveness) should be done in abundance so that God may protect him from falling down and man can make spiritual progress.

The third advice is that the Holy Prophet[saw] has shown us the way to the nearness to God Almighty, so it is our duty that we should thank Him by reciting *Durood* for him maximumly. Its method is that we should send *Durood* upon him in abundance. The meaning of *Durood* is: 'May God Almighty further exalt his status and make him enter the highest place which is the greatest before You.' This is the return of his kindness, which he bestowed upon every believer.

The fourth advice is that *"Tasbeeh"* and *"Tahmeed"* should also be done irrespective of Prayer. *Subhanallah,* and *Alhamdolillah* should be repeated. There are other supplications but anyone who does not know them, should recite the same ones and in this way be thankful to God Almighty. This is not our way of *"Tasbeeh"* and *"Tahmeed"* that we fix a certain time for it and do it according to a special count. Whenever you are in good spirits and whatever time you get *Tasbeeh* and *Tahmeed* should be done."

Qasr Prayer in Qadian

One of the guests humbly asked, "The people who come as guest come to Qadian, should they *Qasr* (Shorten) the Prayers." Hadhrat Musleh Mau'ood[ra] said, "They should try to go to the Mosque and offer Prayers in congregation. If they miss the congregation Prayer then they can perform *Qasr*. The *Sunnah* that they offer in Qadian will become *Nawafil*. So here you should do *Ibadat* (remembering God Almighty) as much as you can."

Combining Prayers

It was respectfully asked, "If the combined Prayers are being performed and a person comes late and does not know which of the Prayer is being performed, so if it is the time of *Asr* Prayer and he joins it which Prayer will it be considered."

Hadhrat Musleh Mau'ood[ra] said, "In this situation the intention of the *Imam* will be considered his intention but if he comes to know that Asr Prayer is going on then first of all he should perform *Zuhr Faradh* and then he should participate in the *Asr* Prayer." It was humbly asked, "If somebody forgets to perform Prayer of any time then what should he do?" He said, "He should perform it, whenever he remembers."

Supplicating Loudly in Urdu

Respectfully it was asked, "In *Faradh* Prayer can *Imam* supplicate loudly in Urdu or not?" He said, "It does not suit to my temperament". On this occasion respected Maulvi Syed Muhammad Sarwer Shah Sahib[ra] humbly said, "It is the *Fatwah* of the Promised Messiah[as] that to supplicate in this manner is not permissible." The *Fatwah* of the Promised Messiah[as] is as below:

"A person asked, "If the *Imam* prays loudly in his own language (e.g. in Urdu) and the people behind him go on saying *Ameen*, is it permissible whereas the teachings of Hazoor[as] say that in Prayer, you can supplicate in your own Language?" He said, "What is the need of supplicating loudly? God Almighty has said:

تَضَرُّعًا وَّ خِيْفَةً وَّ دُوْنَ الْجَهْرِ مِنَ الْقَوْلِ

(And remember thy Lord in thy mind) with humility and fear, and without loudness of the speech (7:206)

It was humbly asked, "We are used to recite *Dua-e-Qanoot*." He said, "Yes, the *Mathura* supplications that have been stated in the Holy Qur'an and *Hadith* can certainly be recited. The rest of the supplications which are according to your liking and circumstances should be recited silently in the heart". (Badr August 1st 1907 p. 12)

June 25, 1934

Faith and Contentment

It was respectfully said, "It is mentioned in the Holy Qur'an when the Prophet Abraham[as] said, "O my God! Show me how you raise the dead ones alive? Then it was said to him, 'do not you have faith in it.' He said, 'I believe in it but I need contentment of heart.' 'Did such a great and magnificent Prophet not have faith in this thing that God Almighty can raise the dead ones alive.' " He said, "Faith and contentment are two different things, e.g. a person who falls sick, he may have belief that God Almighty cures the sick ones but he is not satisfied that God Almighty will also cure him. This contentment can be attained only through the words of God. It was the belief of Prophet Abraham[as] that God Almighty can raise the dead ones alive but he wanted to make sure about his offspring that it would also be blessed by God Almighty and it too could become a living nation. God Almighty told him about it that four times your nation will be given life and four times special blessings will be bestowed upon it. God Almighty bestowed special blessings upon the offspring of Prophet Abraham[as] This very thing has been explained by the allegory of four birds. Faith also goes on making progress. The Holy Prophet[saw] said that no two days of a believer are equal and God Almighty teaches him this prayer:

رَبِّ زِدْنِيْ عِلْمًا

It does not mean architectural knowledge but it is spiritual knowledge. When the spiritual knowledge will make progress, then the Faith will also enhance. When the Faith of the Holy Prophet[saw] progresses then what is the harm in the enhancement of Prophet Abraham's[as] faith?."

The Meaning of Manifestation of God Almighty Upon Prophet Moses[as]

It was respectfully said, "What is the meaning of the verse in which it is mentioned about the Prophet Moses[as] that he said:

رَبِّ اَرِنِيْٓ اَنْظُرْ اِلَيْكَ

My Lord, show *Thyself* to me that I may look at Thee. (7-144)

And in response he got the answer:

لَنْ تَرَانِيْ وَلٰكِنِ انْظُرْ اِلَى الْجَبَلِ فَاِنِ اسْتَقَرَّ مَكَانَهٗ فَسَوْفَ تَرَانِيْ

Thou shall not see Me, but look at the mountain if it remains in its place, then shalt thou see Me. (7:144)

He said, "In this event it is mentioned about the appointment of the Messenger of God as a Prophet and it is also clear from *Istasna* Chapter 18. When Prophet Moses was informed by God Almighty that He will appoint a magnificent Prophet then he disclosed his wish by saying, 'Show me also that Glory which You will have upon this Prophet.' God Almighty showed him that Glory but told him that you will not be able to endure it but that Prophet will bear it.' So when that Glory was revealed, Prophet Moses[as] fainted and when he revived his senses he said,

أَنَا أَوَّلُ الْمُؤْمِنِيْنَ

O God, I am the first one to believe (in Muhammad, the Messenger of God).

It was respectfully said, "It is stated in *Hadith* that on seeing the Glory of God Almighty, all the people will become unconscious but Prophet Moses[as] will be the first one to gain consciousness." He said, "It will be the same Glory which Prophet Moses[as] had already seen. So as compared to others he will have its more endurance and will be the first one to gain his senses." (Al Fazl, July 10, 1934)

July 7, 1934

Real Ahmadi

A man respectfully said, "A person told him that he was inclined towards Ahmadiyyat but in a dream he saw that two persons who used to call themselves Ahmadi are lying in Hell. After that he lost the inclination towards Ahmadiyyat." He said we do not claim that a person who is called an Ahmadi will not go into Hell. To call oneself an Ahmadi is not sufficient for salvation but it is necessary to become a true Ahmadi. Whoever is a true Ahmadi will not go to Hell. So if the narrated dream is considered to be true even then it cannot be interpreted in that sense in which the dreamer has comprehended. In *Hadith* it is stated about the Holy Prophet[saw]: When some people will be taken to Hell then the Holy Prophet[saw] by looking at them will say,

أَصْحَابِيْ ' أَصْحَابِيْ

i.e., these are my Companions. Why they have been taken to Hell.

He will be told, "You do not know about what they have done after you." So those who were called the Holy Prophet's[saw] Companions, they due to their not being true Companions could not escape from going to Hell then why those who are called only Ahmadis, not true Ahmadis can escape from it."

Obedience to Parents

After taking the pledge of allegiance a young man humbly said, "If my parents, brothers and sisters start weeping and crying on my giving the pledge of allegiance, and force me to recant my pledge of becoming an Ahmadi then what should I do at that time?"

He said, "There was a Companion of the Holy Prophet[saw] who was the only son of the mother but when he became a Muslim then the mother said to him to refuse only once of being a Muslim and after that he may remain a Muslim. He did not agree to it. He left the house and went away. After many years when he came back, his mother had the same demand and again he went away. The Holy Prophet[saw] considered him as his own son."

It was asked, "The people say parents should be obeyed in every thing and whatever they say should not be refuted." He said, "Obedience and submission to parents are considered essential in the Holy Qur'an but in a matter of *Shirk* it has been prohibited. When their obedience confronts God Almighty then it should not be done. Otherwise if this is applied everywhere that whatever the parents say it should be obeyed then the Hindu and Christian parents will forbid their offspring to become Muslim. If their offspring obeys this then how can Islam prevail and make progress?"

July 9, 1934

A Dream

A *Maulvi Sahib* who had not yet taken the pledge of allegiance narrated, "In order to know the truthfulness of Hadhrat Mirza Sahib, for some period of time I have been daily praying before going to sleep. One day I saw a dream that there is a very big forest and no human being can be seen around. I am sitting under a tree weeping and praying, 'O God! If Mirza Sahib is true then reveal that truthfulness to me. In this condition I felt somebody came and stood behind me. When I heard the sound I wiped my tears and looked back at him. He asked what is the matter? I told him that I want to know about Mirza Sahib whether he is the true one. He said, come on I will tell you about him and after that he took me with him and we both reached a very big formal gathering (*Jalsa*) where all the people were sitting quietly and no noise of any kind could be heard. There I saw you sitting on a seat. After reaching there I came to know that before my arrival, you called me twice by my name and the third time you called me when I had already reached there. I heard your voice with my own ears. At this I went to you and asked the person who took me there, "What is your name"? He said, Bashirullah, and then I asked who are you? He pointed towards you and said ask him. Now I ask you who was that person

and what is meant by your calling me thrice."

Hadhrat Musleh Mau'ood[ra] said, my name is Bashir also and the real being can adopt allegorical color but it could not tell anything. Only a real being could tell. So by pointing towards me he said to you to ask him. Calling twice and thrice by your name and of your not being present there means that twice you were motivated to accept Ahmadiyyat but the motivation was suppressed. The third time's motivation succeeds and you will be able to get God's favor to accept Ahmaddiyyat.

(Al Fazl July 17, 1934)

July 29, 1934

Nikah with a Bond-maid

A person asked, "Hazoor! What is your thinking about entering or not entering into a *Nikah* with a bond-maid. Please explain it." He said, "*Nikah* is an honor for a woman. What is the meaning of giving this honor to a bond-maid?. She belongs to that nation which invades to annihilate the religion. The woman of that nation can be enslaved who have invaded the Muslims to make them change their religion. In a political battle if victory is achieved then it is not permissible to enslave the women. In fact it is a punishment for that nation which invades to get the religion changed."

August 2, 1934

Momin Eats Less

One of the persons said respectfully, "It is stated in *Hadith* that a *Momin* eats less. What does it mean?" He said, "The true *Momin* eats less than the *non-Momin*. The Europeans and other nations eat a large amount of food for each meal. Secondly this has been explained on the national level and it means that the other nations consider eating and drinking the main mission of their life but *Momins* consider eating only a source to stay alive. Sheikh Sa'di also said:

خوردن برائے زیستن و ذکر کردن است

تو مُعتقد کہ زیستن از بہر خوردن است

It can be a temporary thing. The Companions also had a time about which they narrated that on account of eating the leaves of the forest they passed very hard stool. At that time the infidels used to eat very nice foods and also ate much more than the Muslims."

The meaning of *Fa ba'asallahu ghuraban*

It was humbly asked, "It is mentioned in the Holy Qur'an:

فَبَعَثَ اللّٰهُ غُرَابًا يَّبْحَثُ فِي الْاَرْضِ لِيُرِيَهٗ كَيْفَ يُوَارِيْ سَوْاَةَ اَخِيْهِ ط

Then Allah sent a raven which scratched in the ground, that he might show him how to hide the corpse of his brother. (5:32)

Does it mean the real raven?" Hazoor said, "It may mean a real raven and scratching is its habit. God Almighty may have inspired it to act like this. Animals and birds can also have some inspiration from God Almighty. The Holy Prophet[saw] at the occasion of immigration to Medina said, "I will get down where my she camel stops." It meant that wherever the she camel by the inspiration of God Almighty stopped; there would be the stay. The same could be the incident of the raven that by his act of scratching the ground it may have been made to understand the idea of burial. Here it has been told that a believer should learn a lesson from everything. Everything should be seen with deep reflection and close attention and full use of it should be made. The big signs pass in front of a non-believer even then he does not draw benefit out of them. As he was not a believer in front of whom the raven scratched the ground but he regretted and felt sorry for his action and in this way he got similarity to the believer. So he got benefit out of it and when someone by having even a little similarity to the believer, can make full use of anything then how much benefit the true believer will derive."

The Meaning of the Confiscation of Deeds

With due respect it was said, "on one side it is mentioned in the Holy Qur'an: -

حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَ الْاٰخِرَةِ

i.e., the deeds of some people will go waste in the world and the Hereafter (2:218) and on the other side it is mentioned:

اِنَّ اللّٰهَ لَا يَظْلِمُ

i.e., God Almighty is not the least cruel to anybody. The people whose all actions are wasted, will it be no cruelty on them? He said,

where it is mentioned in the Holy Qur'an

حَبِطَتْ اَعْمَالُهُمْ فِى الدُّنْيَا وَ الْاٰخِرَةِ

there it is meant about the infidels that all of their efforts which they are doing against Islam will not be successful. There will be no result of their actions. They will absolutely not be successful. Here it is meant by those evil actions which they do to confront Islam not the actions of the Muslims like Prayer, fasting etc. It is not cruelty to waste the efforts that will be against the true faith but it is a great mercy upon them because in this way the good natured people get the opportunity to have faith in the religion.

Help of God Almighty

It was humbly said, "It is mentioned in the Holy Qur'an:

" Innan nasara"

We definitely help the Messengers and those people in this worldly life who believe but it has been seen that sometimes even the believers are also overpowered.

It was said, "Here not the individuals but God's Messengers and believers are collectively mentioned who become victorious and God's help and support is certainly with this collection"

Murder of the Prophet

It was said respectfully, "It is mentioned in the Holy Qur'an:

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْاَقَاوِيْلِ

And if he had falsely attributed even a trivial statement to Us. (69:45)

It shows that the Prophet is not murdered then what about those Prophets about whom it is said that they were murdered? How can their truthfulness be proved?"

He said, "From this verse it proves that a fake Prophet cannot live long. It does not mean that a true Prophet can not be murdered. Life is not a sign of prophethood. If it were the sign then no one could accept him till his death but will go on watching how he dies. So the meaning of this verse is that a fake Prophet is definitely killed but it does not mean that a true Prophet is not killed. However the divine law bearing (*Shariah*) Prophet and the Prophet who re-establishes (divine law) *Shariah* are not killed.

The Use of Bristle Brush

A gentleman asked Hazoor[ra] about the use of bristles i.e., brush made from swine's hair for cleaning the teeth. Hazoor[ra] replied, the swine's hair are not mentioned anywhere in the Holy Qur'an but they are mentioned in some *Ahadith* that those animals of which the meat is not permissible; their other things are also forbidden. So on this basis do not call them prohibited but it will be against carefulness if such brushes are used. (Al-Fazl, August 14, 1934)

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HADITH

Hadhrat Sa'd bin Abi Waqqa-s[ra] has related: "The Messenger[saw] of Allah came to inquire about my health when I was struck hard by an ailment in the year of the Farewell Pilgrimage. While talking about the severity of my illness, I said: 'O Messenger[saw] of Allah, you see how ill I am. I am a rich man and no one inherits me save my daughter. May I, then, give away two-thirds of my property in charity?' He[saw] said: 'No.' I said, 'Then one-half of it, O Messenger[saw] of Allah?' Again he[sa] said: 'No.' 'Well then, one-third, O Messenger[sa] of Allah?' He[sa] said: 'One-third, and one-third is also too much or great. It is better that you leave your heirs wealthy than to leave them poor, reduced to soliciting alms from others. Whatever you spend seeking the pleasure of Allah, even a morsel of food that you put in the mouth of your wife, you will be rewarded for it.' Then I said: 'O Messenger[saw] of Allah, Will I be left behind my fellow-companions?' He said: 'You will certainly not be left behind. Whatever you do seeking the pleasure of Allah will raise your rank and status with Allah. I am hoping that you will survive to be a source of benefit for some people and others (the enemies) be harmed by you.' (Then he supplicated): 'Make perfect the emigration of my Companions, O Allah, and do not turn them back on their heels.' " But the one to be pitied was Sa'd bin Khaulah who died in Mecca, and the Messenger[saw] of Allah felt sorry for him.

(Bukhari kitabul fara'id bab mirathul binat, Muslim)

SEERAT HADHRAT MUSLEH MAU'OOD[ra]

Zahir M. Ahmad

This is the way of Allah. He bestows Divine signs upon His messengers to prove their truthfulness. These signs prove the grandeur of Allah, the Exalted and authenticates the veracity of the messenger himself.

Such is the story of Hadhrat Musleh Mau'ood[ra]. Hadhrat Musleh Mau'ood[ra] possessed such grace and qualities that anyone who comes across the prophesy and holds his life up in light of the prophesy will have no choice but to conclude that Hadhrat Masih Mau'ood[as] was a true Prophet of God and that the prophesy was indeed Divine.

Hadhrat Abdullah Bin Abbas relates that someone asked the Holy Prophet Hadhrat Muhammad Mustafa[saw], whose company is the best? Our beloved the Holy Prophet[saw] responded by saying,

"The one whose company reminds you of Allah, his conversation increases your knowledge and his deeds remind you of the Day of Judgment".

I know you will agree, that the *Hadith* mentioned above depicts our beloved Hadhrat Musleh Mau'ood[ra] to a tee. His love of Allah was intense. My father, Sahibzada Mirza Muzaffar Ahmad Sahib used to narrate that one night he was woken up in the middle of the night by the sound of someone crying. Those days in Qadian it was customary to sleep on the top of the roof in the summer months as the inside of the homes were very hot and there was no means to cool them. Upon a closer look, he saw Hadhrat Musleh Mau'ood[ra] in *Sajda* crying and beseeching in front of his Lord. My father used to say that the intensity of Hazoor's[ra] beseeching was so high that it seemed as if the top of a kettle was about to blow off.

He took great care in inculcating the love of Allah and His messengers in the hearts and minds of his children. Sahibzadi Amtul Jamil Sahiba, his youngest child says;

"He was a very loving father, despite his extremely busy schedule, he used to spend quality time with his children. Every night after *Isha* Prayers we would sit down with him and he would talk to us. He was interested in what we were doing and he was hands on when it came to *Tarbiyyat* (moral training). He used to tell us stories related to Allah and the messengers of Allah. His focus was always on *Tarbiyyat.* He was harder on the boys but always kept in mind their self respect".

These days we find ourselves too busy to take the time and teach our children. I don't mean telling our children what they are doing wrong from time to time. That we do! Most of the children here can testify to that. I mean to take the time and really get to know them and then teach them the ways of Allah and His loved ones. But this man who was responsible for creating the structure of the *Jama'at* as we see it today, who wrote about 225 books and journals, who made thousands of speeches, during whose time the *Jama'at* was established in 46 countries and 311 Mosques were built outside Pakistan. During his *Khilafat,* 74 schools and colleges were established, 28 religious schools and 17 hospitals were established in 24 countries and who traveled around the World to spread the Word of Allah, yet he was able to spend quality time with his children.

Why? Because he realized that it was his obligation to do so and that the future belongs to the youth. Because he understood that a parent's job is to enable the children for the future, immediate and long term. Because he understood the doctrine of

الرَّحْمٰنِ الرَّحِيْمِ ۙ مٰلِكِ يَوْمِ الدِّيْنِ ۝

He advised young men to dedicate their lives for the service of Islam making no demands and to be always ready to do anything for the sake of Islam. He presented this revolutionary program to the *Jama'at,* and led by his remarkable example all of his sons dedicated their lives in the service of Islam. He once said,

"I have 13 boys and all of them have dedicated their lives to the service of Islam".

Not only had his boys dedicated their lives in the service of Islam, all of his son in laws had dedicated their lives for the same noble purpose as well. This program became the backbone for the spread of Ahmadiyyat, the true Islam and the entire organization is dependent on it for its administration and propagation throughout the World.

Hadhrat Musleh Mau'ood[ra] held the *Waqfeen-e-Zindigi*, those who had dedicated their lives for the sake of Islam, in very high esteem. Once, a dedicated servant of the *Jama'at,* had passed away in Lahore and his body was being transported to Rabwah. Hazoor[ra] was pacing and praying in one of the hallways of the house when he heard some of the ladies who were enjoying a *Lajna* meeting with Hadhrat Maryam Siddiqa, Hazoor's[ra] wife. They were speaking out loud and laughing. Hazoor called his wife and said that a servant of Allah has passed away and you are laughing and enjoying yourselves? Obviously the meeting ended and the ladies went to their homes.

Whenever the missionaries left Qadian or Rabwah to spread the message of Islam Hazoor would always see them off and lead the *Dua* before their departure.He would also be available to receive them when they returned.

Despite his stature, he was very humble and always kept the interest of others at heart. He believed that to work for the *Jama'at* was to serve the *Jamaa't.* He never let any opportunity to serve go by. Once the sleeping arrangements were made outside the house due to heat. It was late at night and he was working with the use of a kerosene lamp when a lady knocked at the door. Upon asking who it was, Hadhrat *Mehr Apa,* Hazoor's[ra] wife found that it was a lady whose husband was ill. Hazoor[ra] had given him some medication which had been working but since the medication finished he was feeling ill again. Hazoor[ra] asked *Mehr Apa* to go into the room to get the medicine and give it to the lady. Since the room was steaming hot and *Mehr Apa* was sensitive to the heat she tried to get out of it by saying that it was after 11 pm and that she would ask the lady to come back in the morning. Upon hearing that Hazoor[ra] became very disturbed and told her that this poor lady has walked so far late at night to get medicine from him. How will he respond to his Allah on the Day of Judgment when he is asked about this poor lady and the opportunity to help her husband.

At that *Mehr Apa* started to get up but he told her that he would get the medicine himself. He then handed the medicine to the lady and asked her to inform him of her husband's condition the next day.

This story gives us valuable insight into his personality. First, despite the extreme heat, absence of electricity and uncomfortable conditions he was working late into the night, a practice that was common to him. Second, that he was very sensitive to the pain of others. Third, he truly understood the spirit of service and finally his level of *Taqwa*, the fear of losing Allah's favor.

His *Taqwa* is also demonstrated in the way he treated the people who worked for him and served him. Whenever he traveled he made certain that the staff was well taken care of throughout the journey. He would personally ensure that all food items that were present and available to him were also served to the staff. In his household it was his standing order that the people who work there should be fed first. He would only eat once it was confirmed to him that all the workers have had their meals. He would say that for one reason or another we take too long to eat while these workers who don't have any say remain hungry. This should never happen.

Once Hazoor[ra] had gone to Dalhouzsie, a summer retreat in India. It was his practice that after leading *Zuhr* Prayers he would sit down with those present and chat for a while. One day as he was returning back to the residence, he took the back way. He saw that the workers of the house were sitting behind the kitchen area and having their lunch. He told them that they should not sit out there but sit inside and have their meal on the dining table, and then he inquired why they were eating so late. He was told that the food cooked to be served for lunch had run out and since additional food had to be cooked it took some additional time. He was very upset and he could be heard telling his wives that these poor people must be fed first as they engage in physical labor all day long. After that throughout the trip he asked every day if they were served on time.

Once one of the lady workers

went to sleep using a pillow that was used by Hazoor[ra]. One of the children found it to be funny and told Hazoor[ra]. The worker was very frightened and did not know what Hazoor[ra] would say to her. When Hazoor[ra] found out, he called for someone who handled these things and asked for a new pillow. Then he called the worker and with much kindness told her that the pillow was for her.

There was another instance where Hazoor[ra] went to visit Hadhrat Umme Nasir, his first wife. While he was there a lady came to visit her as well. When she saw Hazoor[ra] she got very excited and ran across the new carpet that Hadhrat Umme Nasir had spread on the floor. She had muddy feet and in all her excitement she forgot about that. Hadhrat Umme Nasir saw this and her displeasure was apparent to Hazoor[ra]. When the lady left, Hazoor[ra] asked that the carpet should be removed. He said;

"There should be nothing that comes between me and my Jama'at".

Hazoor[ra] always had the back of those who worked for him or the *Jama'at.* Once a clerk from the office came to the house and called for someone to collect the mail. The housekeeper was busy so it took her a little bit of time getting to the door. The clerk who felt that he was higher in stature spoke with her in a harsh tone. Hazoor[ra] overheard the conversation. He told another housekeeper to go out to the clerk and give him his message. The message was for the clerk to go to the Mosque and stay on one side for three days and repent. The rest of the people going to the Mosque were told that they were not allowed to talk with the clerk for three days while he repented.

He was a very sophisticated man, but he enjoyed the simple pleasures of life. He enjoyed every season, summer, winter, fall and spring. When the rainy season arrived and he had a little break from work he would gather all the children and ask them to have some foods cooked that were appropriate and associated with the rainy season in that part of the world.

During the winter he would gather all the children and ask to have green tea or coffee. He liked coffee. He also liked dry fruit and shared it with all that were there. In the winter months he would ask for *Pakoras* or *Puris* to share with everyone. Barbeque was another activity that used to take place with the kids in the free time.

Ice cream was another favorite of Hadhrat Musleh Mau'ood[ra] which explains why all of his children under any circumstances never refuse ice cream. My aunt Sahibzadi Amtul Rasheed Sahiba is a prime example of that. Whenever she comes to my home at dinner when she tells us that she is completely full and could not eat anything else. I ask her if she would like some ice cream. She smiles and says yes. My mother, Sahibzadi Amatul Qayyum Sahiba did the same exact thing.

Hazoor[ra] placed a very high value on love and obedience to parents. Regardless of how old he got or what his status was he always went to see his mother before leaving the house and always went to see her first when he returned to the house. Whenever he traveled and Hadhrat *Amma Jan* was up to it, he had her accompany him and she always sat in Hazoor's[ra] car. These days if a husband has her mother sit in the front of the car some wives object. We must remember the status of a mother. It has been made clear to us that the heaven lays beneath the feet of our mothers.

Once while talking to *Lajna* members one of the ladies asked Hazoor[ra] to tell her son to be nice to her. Hazoor spontaneously started to cry and in a broken voice said;

"I don't understand how a son does not treat his mother with love and kindness".

He was a special man sent by Allah to show us that we all have the ability to achieve spiritual heights, an ordinary man in physical form but his intense love of Allah caused him to soar to such heights and to do justice to the title of "Musleh Mau'ood".

May Allah enable us to follow his footsteps.

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SUPPORT HUMANITY FIRST

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WAS ISLAM SPREAD BY THE SWORD ?

Anwer Mahmood Khan, L.A. East

A simple response to this question: Was Islam spread by the sword? with an emphatic no, will raise more doubts and suspicions in the wake of elementary knowledge of Islamic wars in the time of the Founder of Islam. Therefore, a more thorough understanding of the background and scope of this query deserves merit. We should look into the details as to the origin of this enquiry, the full import and intent of the question along with the depth of their understanding of or misunderstandings about Islam.

This question is an age-old euphemism coined by the Western critics resulting from the lack of understanding of what the spread of Islam means and how it manifested itself in the past.

Did Muslims really force others to convert to Islam? Is there any evidence for consistent forcible conversion throughout the Islamic history? As a matter of fact, there is no such evidence anywhere in the history of Islam. Many distinguished Western historians have attested to this fact-- foremost among whom is Sir Thomas W. Arnold in his book, "The Preaching of Islam". Also there is Marshall G. Hodgson in his book, "The Venture of Islam", Albert Hourani in his book, "A History of the Arab People", Ira Lepidus in his book, "History of Islamic Societies", L.S. Starriness in his book, "A Global History, the Human Heritage" and many others. In fact, there is substantial evidence to the contrary

The rapid territorial expansion of Islam into the enemy territories and conversion of Islam by the masses have been erroneously understood as one and the same thing. In an article Fayaz Khan elaborated on this confused vision of the Western critics. He writes:

"One cannot ignore the fact that the Holy Prophet[saw] is the most successful army general of all time, having fought several battles and won virtually all of them. Nor can one ignore the fact that the military campaigns carried out by the first four Caliphs were directly in consonance with the military injunctions of the Qur'an. However, the automatic derivation that once having occupied foreign lands, the conquering Muslims took to a campaign of forceful conversion of the natives to Islam, is a slander borne out of spite and is not supported by historical evidence. In fact, the subjugated populations were allowed religious liberty and basic human rights were not suspended. Conversion to Islam took place only when the conquered populations came into close contact with Islam and Muslims. These were personal decisions that were made for spiritual reasons and not under threat or for worldly reasons." (Islamic Renaissance by Dr. Fayaz Khan)

http://isre.blogspot.com/2005/10/was-islam-spread-by-sword.html

The second erroneous understanding of the Westerners is to list the various verses of the Holy Qur'an and set them in a format of their own and deduce inferences that can lead to nothing but frustrations and conflicts of the first degree and then presenting a few of their liking and labeling them as Qur'anic injunctions. It can be explained by a simple example. If a country or a State enacts the laws of peaceful living that consists of an overall law of mutual respect and moral conduct, it may also contain the laws when individual lives are threatened or individual safety or property is at stake, as to what course of action should be adopted. Once it is all compiled, a reader browses through these laws and chooses to quote only the instructions of combating an evil and showing the world how these laws are draconian in nature and inculcate aggression in human behavior.

What would we call this exercise other than biased, subjective and irresponsible? Select Western scholars, who claim to be the scholars of humanities and religion, readily adopt this mode of analysis and conclusion from the Holy Book of Islam. Distortion, misrepresentation, misinformation and the like are the only adverbs I can use for these deceitful tactics.

Then there are others who objectively analyze these verses with their proper context and connotations and

find the evidence in the light of historical facts and then make judgmental comments in this regard.

I will first present the biased approach of these scholars and show the shallowness of their scholarship and the deceit that forms the bases of their conclusions.

Prof. Wilfred Cantwell Smith writes:

"Mohammad preached Islam with a sword in one hand and the Qur'an in the other."

(Mizanul Haq, 648, 499)

Sir Willam Muir said:

"The sword of Mahomet, and the Coran are the most fatal enemies of civilization, liberty and truth which the world has yet known" (The life of Mahomet, Smith Elder & Co. 1859 Volume 1, 111)

"Washington Irving in his book 'Life of Mahomet" shows an imaginary picture of the Holy Prophet[saw] with a sword in his right hand and the Qur'an in the left. I would simply say that not one single Muslim in the world would ever carry the Holy Qur'an in his left hand, let alone the Founder of Islam. Falsehood and deceit are the ways of these so-called scholars.

Among the contemporary scholars who propagated a distorted image about *Jihad* is Bernard Lewis, who views Islam "as a militant, indeed as a military religion, and its followers as fanatical warriors, engaged in spreading their faith and their law by armed might." (The Political Language of Islam, Univ. of Chicago Press, 1988, p.71).

In a scholarly article published in February 2003, Rachida El Diwani, a Fulbright Scholar, Chatham College, Pittsburgh PA 15232 writes:

"Moreover, since the breakdown of the former Soviet Union and the end of the cold war, an orientalist school of thought has flourished in the West, best represented by Bernard Lewis, Samuel Huntington and Daniel Pipes. This school deems that hostility is a deep rooted feature of the Muslim psyche, thanks to the distorted theory of *Jihad*, and that Islam has replaced communism as the new world threat. Unfortunately, these three persons are or were advisors on the Middle East policy in the Department of Foreign Affairs, USA. This explains some of the USA aggressive foreign policy towards the Islamic World."

The irony is that certain Muslim *mullahs* have also sided with these western critics and began to spread this propaganda and thus gained cheap publicity in the west. From these, a few examples are presented below:

Maulana Abul A'la Maudoodi, *Ameer Jam'at Islami* writes:

"When all methods of persuasion failed, the prophet took to the sword. That sword removed mischief, the impurities of evil and the faith of the soul. The sword did something more – it removed their blindness so they could see the light of truth – and it also cured them of their arrogance: arrogance which prevents people from accepting the truth. Stiff necks and proud hands bowed with humility.

As in Arabia, so in other countries, Islam's expansion was so fast that within a century a quarter of the world accepts Islam. This conversion took place because the sword of Islam cut away the veils which covered man's hearts."

(Aljihad fil Islam page 138)

There are many other names to this list of ignorant and phonetic preachers who are lost in the maze of convoluted writings and commentaries on Qur'anic verses by the biased scholars of the west.

Now let us look at other scholars who have done extensive research in the life of the Founder of Islam and

totally rejected the above notion that Islam was spread with the sword.

The great historian De Lacy O'Leary wrote in "Islam At the Crossroads":

"History makes it clear however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated."

Hadhrat Promised Messiah[as] in his book, "Message of Peace" remarked:

"Some, in their ignorance, blame Islam of *Jihad* to spread its message and of gaining converts at the point of the sword. They claim that these converts were forced to change their religion under the threat of the sword. Woe to them a thousand times! They have exceeded all limits in their injustice and in their efforts to conceal the truth. O pity! What is wrong with them that they willfully turn away from realities? Our Holy Prophet[saw] did not appear in the land of Arabia in the capacity of a monarch. It, therefore, cannot be suspected that he had royal majesty and power with him, such that the people gathered under his banner for fear of their lives."

(A Message of Peace, p.37)

Gyanda Dev Sharma Shastri writes:

'The critics are blind. They cannot see the only sword Muhammad wielded was the sword of mercy, compassion, friendship and forgiveness - the sword that conquers enemies and purifies hearts. His sword was sharper than the sword of steel. (A speech delivered in 1928, page 57-61)

Another Hindu editor of Sat Updaish" writes:

"Some people say that Islam was preached by the sword, but we cannot agree with this view. What is forced on people is soon rejected. Had Islam been imposed on people through oppression, there would have been no Islam today. Why? Because that Prophet of Islam had spiritual power, he loved humanity and he was guided by the ideal of an ultimate God."

(Sat Updaish, Lahore, July 7, 1915)

Prof. Ram Dev, Karakul, Kangri, said:

"Sitting in Medina, Muhammad Sahib held the Arabs spellbound; he filled them with spiritual strength, strength that makes *Devtas* (gods) out of men.... It is incorrect to say that Islam spread with the sword. It is a fact that the sword was never wielded to propagate Islam. If religion can be spread by force then let anyone try it today"

(The Parkas, see Burgazida Rasul Ghairon mein Maqbool, page 24)

Another Non-Muslim scholar, Dr. D. W. Leitz, in rebutting this false charge, based his argument on the Qur'an itself. He said:

"The Qur'an contradicts all these arguments, advanced to prove the purpose of *Jihad* was to spread Islam by force. The Qur'an says that the purpose of *Jihad* is to protect mosques, churches, synagogues and cloisters.

(Asiatic Quarterly Review, October 1886)

The famous historian, Thomas Carlyle, in his book, "Heroes and Hero Worship", refers to this misconception about the spread of Islam:

"The sword indeed, but where will you get your sword? Every new opinion, at its starting is precisely in a minority of one; in one man's head alone. There it dwells as yet. One man alone of the whole world believes

it, there is one man against all men. That he takes a sword and tries to propagate with that will do little for him. You must get your sword! On the whole, a thing will propagate itself as it can."

M.K Gandhi Ji expressed the view:

"I want to know the best of life of one who holds today undisputed sway over the hearts of millions of mankind. I became more convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for pledges, his fearlessness, and his absolute trust in God and in his own mission. Those and not the sword carried everything before them and surmounted every obstacle."

(Young India, 1924).

In his book, "The World's Religions", Huston Smith discusses how the Prophet Muhammad[saw] granted freedom of religion to the Jews and Christians under Muslim rule:

"The Prophet had a document drawn up in which he stipulated that Jews and Christians" shall be protected from all insults and harm; they shall have an equal right with our own people to our assistance and good offices," and further, "they shall practice their religion as freely as the Muslims."

[Quoted in The World's Religions by Huston Smith, Harper Collins, 1991, p. 256]

Smith points out that Muslims regard that document as the first charter of freedom of conscience in human history and the authoritative model for those of every subsequent Muslim state.

Now let us understand what are the Qur'anic teachings that unequivocally prove that the spread of Islam could not have been done by the sword in the history of Islam.

Let us read the first most decisive declaration of all regarding the freedom of choosing one religion without a slightest degree of physical involvement. Allah Says:

"There shall be no compulsion in [acceptance of] religion. The right course has become clear from the wrong." (Qur'an 2:256)

Commenting on this verse, Hadhrat Musleh Mau'ood, Khalifatul Masih II[ra] says:

'It is strange that Islam is criticized for teaching that faith should be spread by force. Islam prepares Muslims to be ready for *Jihad*, as Allah says: 'Fight in the way of Allah those who fight with you' (Ch.2: V.191).

On the other hand, Allah says:

"There is no compulsion in religion meaning that the injunction about fighting does not mean that the use of force is permitted to convert people to Islam. In fact, the order to fight is to remove the mischief and eliminate the wicked designs of the enemy. Had compulsion been permitted, how could the Holy Qur'an require the Muslims to fight and yet in the same Chapter enjoin that compulsion is not permitted in religion? Is it not but obvious that Islam does not permit the use of force in matters of religion under any circumstance? Therefore, this verse not only clearly states that the use of compulsion is unlawful but also the placing of this verse at that particular point in the Holy Qur'an clearly shows that Islam is totally against compulsion. The allegation of Christian orientalists that Islam orders the use of the sword to bring non- Muslims into the fold of Islam is totally untrue. The fact is that Islam is the first religion that presented the teaching to the world that everyone has full freedom of conscience and that there is no compulsion in religion.'

(Tafseer-e-Kabir, vol.2, pp 585 - 586)

Hadhrat Khalifatul Masih V[aba], while explaining this verse quoted a beautiful example from early Islam thus:

"The events 1400 years ago fully testify to that assertion when the tribe of Banu Nadhir was exiled from Medina. It included many children of the *Ansar* (Muslim inhabitants of Medina). When the Muslims showed their intention to detain their descendants, the Holy Prophet of Islam[saw] refrained them from their action on the very basis that 'there is no compulsion in religion'. The background to how these children had begun to live amongst the Jews goes back to the pre-Islamic days of ignorance when some Arab families who had no male children used to pledge that if the next child were male they would make him a Jew. Thus such Arabs used to hand over their male children to Jewish families. So this is the beautiful teaching of Islam that once you hand over your own son to someone else and that someone else makes your descendant an adherent of another faith, you cannot take him back by force.

Hadhrat Promised Messiah[as], commenting on this verse states:

'There should be freedom in matters of faith. Allah the Almighty says that, the Holy Prophet of Islam[saw] refrained them from their action on the very basis that 'there is no compulsion in religion'. The background as to how these children had begun to live amongst the Jews goes back to the pre-Islamic days of ignorance when some Arab families who had no male children used to pledge that if the next child were male they would make him a Jew. Thus such Arabs used to hand over their male children to Jewish families. So this is the beautiful teaching of Islam that once you hand over your own son to someone else and that someone else makes your descendant an adherent of another faith, you cannot take him back by force.

Another unique example is what happened at the time of the peace treaty signed at Hudaibiyya. The *Quraish* laid down some strict and unfair conditions and as a result many Muslims felt humiliated and some even demonstrated their unwillingness to accept the treaty. But the Holy Prophet of Islam[saw] had unshakable conviction that the victory would ultimately belong to Muslims because the All-Hearing, All-Knowing God had promised him that the victory would be his."

لَآ إِكْرَاهَ فِى الدِّيْنِ There should be no compulsion in religion. (Ch.2: V.257)

You will not find such a sentence anywhere in the Holy Bible. People have misunderstood the true cause of wars. If war was the commandment, then the Holy Prophet[saw] wasted thirteen years of his life when he did not lift the sword once. The permission is granted to fight only those who fight with you. It has never been the principle of Islam to initiate wars. Allah Himself has explained the reason for war by saying '*Dhulimu*' (because they have been wronged.

قَالَ رَبِّ انْصُرْنِيْ بِمَا كَذَّبُوْنِ 0 He said, "My Lord, help me, for they have treated me a liar. (Ch.22: V. 40)

When Allah saw that His people were oppressed and persecuted, only then did He permit them to fight in self- defense. Allah never declared that now the time for the sword has come and you should convert people to Islam by force. Instead, Allah enjoined that since you are victims of oppression, you should fight back. In fact, all laws of the world permit victims of oppression to fight for their life." (Al-Badr, Vol. 2; No. 1-2; 23 January 1903)

He further elaborated thus:

"In their foolish ignorance, these illiterate clerics promptly declare that Islam was spread by the sword. The obtuse Christian clergy is also wedded to these doubtful ideas. There can be no bigger lie than to accuse a religion whose first teaching happens to be there is no compulsion in religion. (Ch.2: V.257) of compulsion and the use of force. The battles that our beloved Prophet[saw] and his companions had to fight were purely to defend themselves and to create peace. Those who pick up the sword to stop the faith have to be stopped by the sword'."

(Tiryaqul Qaloob, p.16)

Coming back to the Qur'anic instructions regarding conveying the message of Islam, specific instructions have been given in the Holy Qur'an; these are presented below:

"Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious." [16:125]

This could be considered as the last word regarding the method of preaching to non-Muslims. Nowhere in the entire Qur'an there is a statement that if one does not agree and accept your invitation to Islam, you can take his/her life or threaten to take their lives.

Bernard Lewis boasts that *Jihad* is a Qur'anic commandment, if that is true, then why did the Holy Prophet Muhammad[saw] refrain from it for thirteen years and even when he was boycotted for three years, not once did he lift a sword? Convey the message of Islam is a commandment given to the Holy Prophet[saw] and he fulfilled that commandment until his last breath.

Now let us study the verses related to armed defense in the Qur'an: We read:

"Permission to fight is given to those against whom war is made, because they have been wronged – and Allah indeed has power to help them' (22: 40) i.e., those Muslims against whom the infidels are fighting is permitted to confront them because they have been oppressed and Allah is Mighty and has the power to help them."

This verse clearly defines the circumstances when God granted this permission after a long period of severe persecution down to annihilation. Perhaps this is the time to ask a simple question to all the enemies of Islam – when a person is driven out of his home and his life and his family's life is threatened, what course of action should this person follow who is facing death every minute. There exists no law on the face of this earth that will not allow this person to pick up his arms to defend himself. Will it be called violence or aggression on his part? This was exactly the state of affairs for Muslims. The biased Western scholars have labeled this activity as a means of spreading the Message of Islam. Woes to all these scholars, they must rethink which direction they are headed to. Their deceit and blatant lies cannot hide the facts that speak for themselves. In the following, these facts are presented in a chronological order.

14 Million Arabs are Coptic Christians.

Muslims were the lords of Arabia for 1400 years. For a few years the British ruled, and for a few years the French ruled. Overall, the Muslims ruled Arabia for 1400 years. Yet today, there are 14 million Arabs who are Coptic Christians i.e., Christians for generations? If the Muslims had used the sword there would not have been a single Arab who would have remained a Christian.

Muslims ruled Spain for 800 years

Muslims ruled Spain for about 800 years. The Muslims in Spain never used the sword to force the people to convert. Later the Christian Crusaders came to Spain and wiped out the Muslims. There was not a single Muslim in Spain who could openly give the *Adhan* that is the call for Prayers.

Over 80% of Indians are Hindus or Belong to other Faiths

The Muslims ruled India for about a thousand years. If they wanted, they had the power of converting each and every non-Muslim of India to Islam. Today more than 80% of the population of India is non-Muslims. All these non-Muslim Indians are bearing witness today that the sword did not spread Islam.

Indonesia and Malaysia

Indonesia is a country that has the maximum number of Muslims in the world. The majority of people in Malaysia are Muslims. May one ask, "Which Muslim army went to Indonesia and Malaysia?" T. Arnold remarks:

"Who had the sword and power, just reflect again, the rulers accepted the faith of the ones they ruled; whose sword was more effective, the steel weapon or the sword of intellect and truth – a hallmark of Islam?"

East Coast of Africa.

Similarly, Islam has spread rapidly on the East Coast of Africa. One may again ask, if Islam was spread by the sword, "Which Muslim army went to the East Coast of Africa?"

Sir T.W Arnold has extensively analyzed the preaching activities of Muslims over a span of 14 centuries and throughout the world; in his famous book,' The Preaching of Islam' he remarked:

"When the Muslims were expelled from Cordova by Ferdinand of Leon and Castile (A.D. 1236), and Granada, the last stronghold of Islam in Spain.... Islam had just gained the footing in the Island of Sumatra and was just about to commence its triumphant progress through the Islands of the Malay Archipelago. In the hours of its political degradation, Islam has achieved some of its most brilliant spiritual conquests: on two great historic occasions, infidel barbarians have set their feet on the necks of the followers of the Prophet, --- the Seljuk Turks in the eleventh and the Mongols in the thirteenth century, ---and in each case the conquerors have accepted the religion of conquered. Unaided also by the temporal power, Muslim missionaries have carried their faith into Central Africa, China and the East India Islands."

(The Preaching of Islam' by T.W. Arnold, 2007 Adam Publishers New Delhi)

Now we will study the principal causes of this rapid expansion of Islam. Many scholars from various parts of the world have cited the various reasons why people were drawn to Islam. An overall view indicates that most of the causes of this widespread expansion of Islam are the unique and distinctive features of this great religion, from its simplicity of beliefs, the rational approach to one's thinking, ease of the performance of various rituals, uniformity in its application, respect for human dignity, completeness of its ideology, universality in its scope, conduct of the Muslim rulers, life of the Founder of Islam, etc. are the salient features that has attracted millions towards this faith. Some of these features are presented below in the words of these scholars:

T.W. Arnold, in the conclusion of his book, 'The Preaching of Islam' explains the causes of the rapid success of Islam thus:

"Foremost among these is the simplicity of the Muslim creed, there is no god but God; Muhammad is the Apostle of God. Assent to these two simple doctrines is all that is demanded of the convert, and the whole history of Muslim dogmatic fails to present any attempt on the part of ecclesiastical assemblies to force on the mass of believers any symbol couched in more elaborate and complex terms. This simple creed demands no great trial of faith, arouses as a rule no particular intellectual difficulties and is within the compass of the meanest intelligence. Unencumbered with theological subtleties, it may be expounded by any, even the most unversed in theological expression. The first half of it enunciates a doctrine that is almost universally accepted by men as a necessary postulate, while the second half is based on a theory of man's relationship to God that is almost equally wide-spread, viz. that at intervals in the world's history God grants some revelation of Himself to men through the mouthpiece of inspired prophets. This, the rationalistic character of the Muslim creed, and the advantage it reaps there from in its missionary efforts, have nowhere been more admirably brought out than in the following sentences of Professor Montet : —

" Islam is a religion that is essentially rationalistic in the widest sense of this term considered etymologically and historically. The definition of rationalism as a system that bases religious beliefs on principles furnished by reason, applies to it exactly. It is true that Muhammad, who was an enthusiast and possessed, too, the ardor of faith and the fire of conviction, that precious quality he transmitted to so many of his disciples, — brought forward his reform as a revelation: but this kind of revelation is only one form of exposition and his religion has all the marks of a collection of doctrines founded on the data of reason. To believers, the Muhammadan creed is summed up in belief in the unity of God and in the mission of His Prophet, and to ourselves who

coldly analyze his doctrines, to belief in God and a future life; these two dogmas, the minimum of religious belief, statements that to the religious man rest on the firm basis of reason, sum up the whole doctrinal teaching of the Qur'an. The simplicity and the clearness of this teaching are certainly among the most obvious forces at work in the religion and the missionary activity of Islam...

.... When the convert has accepted and learned this simple creed, he has then to be instructed in the five practical duties of his religion: (i) recital of the creed, (2) observance of the five appointed times of prayer, (3) payment of the legal alms, (4) fasting during the month of Ramadan, and (5) the pilgrimage to Mecca. The observance of this last duty has often been objected to as a strange survival of idolatry in the midst of the monotheism of the Prophet's teaching, but it must be borne in mind that to him it connected itself with Abraham, whose religion it was his mission to restore. But above all — and herein is its supreme importance in the missionary history of Islam — it ordains a yearly gathering of believers, of all nations and languages, brought together from all parts of the world, to pray in that sacred place towards which their faces are set in every hour of private worship in their distant homes. No fetch of religious genius could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of their brotherhood in the bonds of faith. Here, in a supreme act of common worship, the Negro of the west coast of Africa meets the Chinaman from the distant east; the courtly and polished Ottoman recognizes his brother Muslim in the wild islander from the farthest end of the Malayan Sea. At the same time through- out the whole Muhammadan world the hearts of believers are lifted up in sympathy with their more fortunate brethren gathered together in the sacred city, as in their own homes they celebrate the festival of *'Id al-Adha* or (as it is called in Turkey and Egypt) the feast of Bayram. Their visit to the sacred city has been to many Muslims the experience that has stirred them up to " strive in the path of God," and in the preceding pages constant reference has been made to the active part taken by the *Hajis* in missionary work. Besides the institution of the pilgrimage, the payment of the legal alms is another duty that continually reminds the Muslim that " the faithful are brothers " — a religious theory that is very strikingly realized in Muhammadan society and seldom fails to express itself in acts of kindness towards the new convert. Whatever be his race, color or antecedents he is received into the brotherhood of believers and takes his place as an equal among equals.

Very effective also, both in winning and retaining, is the ordinance of the daily prayers five times a day. Montesquieu two has well said, " Une religion chargee de beaucoup de pratiques attache plus a elle qu'une autre qui Test moins; on tient beaucoup aux choses dont on est continuelle- ment occupe." The religion of the Muslim is continually present with him and in the daily prayer manifests itself in a solemn and impressive ritual, which cannot leave either the worshipper or the spectator unaffected. Sa'id b. Hasan, an Alexandrian Jew, who embraced Islam in the year 1298, speaks of the sight of the Friday prayer in a mosque as a determining factor in his own conversion. During a severe illness he had had a vision in which a voice bade him declare himself a Muslim. " And when I entered the mosque " (he goes on) " and saw the Muslims standing in rows like angels, I heard a voice speaking within me, ' This is the community whose coming was announced by the prophets (on whom be blessings and peace !) ' ; and when the preacher came forth clad in his black robe, a deep feeling of awe fell upon me . . . and when he closed his sermon with the words, ' Verily God enjoineth justice and kindness and the giving of gifts to kinsfolk, and He forbiddeth wickedness and wrong and oppression. He warneth you; haply ye will be mindful.' And when the prayer began, I was mightily uplifted, for the rows of the Muslims appeared to me like rows of angels, to whose prostrations and genuflections God Almighty was revealing Himself, and I heard a voice within me saying, ' If God spake twice unto the people of Israel throughout the ages, verily He speaketh unto this community in every time of prayer and I was convinced in my mind that I had been created to be a Muslim,"

This is just one solid view of a Christian scholar who has presented his judgment with regards to this question: Was Islam spread with sword?

Several testimonies of scores of scholars can be presented in this regard that draw similar conclusions.

I would like to conclude with a few couplets of Hadhrat Ahmad:

کہتے ہیں یورپ کے ناداں یہ نبی کامل نہیں
وحشیوں میں دیں کو پھیلانا یہ کیا مشکل تھا کار

The ignorant and naïve of Europe label Prophet Mohammad[saw] to be imperfect; to spread the religion among the beasts was no miracle.

پر بنانا آدمی وحشی کو ہے اک معجزہ — معنیٔ رازِ نبوت ہے اسی سے آشکار
نور لائے آسماں سے خود بھی وہ اک نور تھے — قوم وحشی میں اگر پیدا ہوئے کیا جائے عار

But the miracle is indeed to convert a beast into human; this actually is the meaning and secret of Prophet hood that is manifest;

All praise belongs to Allah, the Lord of the worlds.

****

HADITH

Hadhrat Nu'man bin Bashir[ra] relates that the Holy Prophet[saw] said: "The case of those who observe the limits set by Allah and those who violate them is like passengers on a ship who cast lots to determine their seats in a boat. Some of them got seats in the upper deck and the others in the lower. Those who were on the lower deck had to go up whenever they needed water. So they said, 'If we were to bore a hole through our part of the ship, we would avoid troubling those who are above us.' Now, if the people in the upper deck were to leave the others to carry out what they intended, all of them (on the ship) would perish together; but if they were to stop them (from carrying out), they would be saved and saved would be all.' "

(Bukhari kitabul shirkah bab hal yaqra' fil qismah wal istiham fih)

Hadhrat Mu'adh[ra] relates: "The Messenger[saw] of Allah appointed me and said: "Certainly, you will come across people among the people of the Book. Invite them to bear witness that there is none worthy of worship except Allah and that certainly I am Allah's Messenger. If they accept this, inform them that Allah has enjoined on them five Prayers in each day and night. If they accept this, tell them that Allah has made obligatory upon them to pay *Zakat* which will be collected from the rich amongst them and will be given back to the poor among them. When they submit to this, be mindful not to take their best belongings. Guard yourself against the curse of a wronged person, for there is no barrier between his invocation and Allah. "

(Bukhari kitabuzzakat bab la tukhadh kara'im amwalinnas fissadqah)

Hadrat Abu Wa'il[ra] relates: "Ibn Mas'ud[ra] used to admonish us once every Thursday. A man said to him, 'O Abu Abdur Rahman! I wish you would admonish us every day.' He said: 'What stops me from doing so is that you may not become weary of it. Therefore, I admonish you after an interval as the Messenger[sa] of Allah used to admonish us after intervals fearing that we may not become weary of it.' "

(Muslim kitab sifatul qiyamah bab al-iqtisad fil mau'izah)

RESPONSE TO QUESTIONS RAISED BY A NON-AHMADI ABOUT THE ARTICLE, "*AZAB-E-ILAHI*"

(The article was published in An-Noor and a non-Ahmadi reader wrote back to the author of the article, Mr. Jamil Ahmad Butt who responded to his observation and questions. Editor)

Jamil Ahmad Butt, Karachi, Pakistan

Response to a Non-Ahmadi's Observation and Questions

(1) Observation

"I do not know you and you have no right to send such material to us. I am offended with it I reject the message outrightly. Qadianis are non-Muslim and have no right to send such messages to Muslim people. I reserve the right to take action if pursued further."

Response

I am sorry that my mail offended you. It was never intended and covering note included a request to disregard the message if found of no interest. I respect your sentiments and need not divulge any further. However in response to your comments a few words are still warranted which I hope you will kindly bear. Belonging to same fraternity, we must have met many times and even if we may not now recollect our faces, we will recognize each other on meeting. Even if we do not know each other, sharing of knowledge is not limited to acquaintances. Holy Prophet[saw] has guided us that every word of knowledge is a lost treasure of believers. You have referred to my message in disdain as `such material` whereas it only tried to present in a logical order some verses from Holy Qur'an and certain facts from reliable sources. You have stated to out rightly reject the message. Such rejection is unfortunately reflective of arrogance and Holy Qur'an teaches believers not to be arrogant. A mature approach instead offers reasons for acceptance or rejection of any statement. Your reference to `Qadianis` highlights an interesting similarity between Hadhrat Isa[as] and his second coming as Promised Messiah[as] and their followers. Both are referred with reference to their places of birth. Hadhrat Isa[as] was born in *Naasra* a village in Palestine and in history is named as *Hadhrat Masih Naasri* and his followers as *Nasaara*. Hadhrat Mirza Sahib was born in Qadian, a village in Punjab and is named as Qadiani and his followers as Qadianis. Not with standing the above, he named his community as the *Ahmadiyya Jama'at* after the name Ahmad of the Holy Prophet[saw]. The Holy Qur'an forbids believers from calling names and, therefore, they should be referred as Ahmadis instead of any other name. You assert that Qadianis are non-Muslim. This seems to be not in line with the teachings and traditions of the Holy Prophet[saw] who considered everybody a Muslim who claims to be one. At the time of the first census in the Islamic state of Medina he instructed to enroll as Muslims all those who recite our *kalima*, eat our *Zabiha* and call themselves as Muslims. You deny Ahmadis any right to communicate with Muslim people. This again seems contrary to the Qur'anic injunctions. The Holy Qur'an repeatedly invites others including nonbelievers to dialogue when it says,:

هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ۝

"Bring forth your arguments if you are right."

You threaten to take action. The Holy Qur'an has quoted many instances where people who were confronted with truth and were unable to refute it by arguments responded by threats to boycott, to imprison, to expel or to kill the believers. This only reflected their weakness on the ground of reasoning.

(2) Suggestion by the Non-Ahmadi Reader

May you become a real Muslim. May Allah destine you with His guidance, *Ameen.*

Answer

I am grateful for your kind expression and prayers. *Alhamdulillah,* I am true Muslim and look forward to be guided further by Allah.

(3) Question

I have read the article. Why were Ahmadis declared non-Muslims by the Government of Pakistan?

Answer

It was a political decision for short-term gains as later proved by many evidences. No government or any individual has any right to decide about the religion of anybody. Somebody's religion is what he professes. In first Islamic state in Medina, when census was held, the Holy Prophet[saw] directed that everybody who claims to be a Muslim should be listed as such. The decision was unfounded as the defense presented by Ahmadis in the National Assembly was irrefutable. This is the reason that the proceedings of the Assembly were held in camera and these are not made public even today i.e. after 37 years. The people who made this decision were en bloc condemned by the White Paper issued by Zia regime as thieves, killers, rapists and hence had no competence to decide on religious matters Similar decisions have earlier been also made using brute power like the decision by Roman court to put Hadhrat Isa[as] on cross and by assembly of the elders of the *Quraish* of Mecca to boycott Holy Prophet[saw] and his holy companions in *Shaib Ai Talib* but were finally denounced by history. Subsequent similar decisions will meet the same fate ultimately.

(4) Question

What is your belief about Hadhrat Muhammad[saw]? Do you believe he was the last Prophet of Allah?

Answer

Ahmadis believe the Holy Qur'an to be Allah's Book and a *Shariat* for all times to come, we consequently believe in each and every word mentioned therein. The Holy Qur'an describes many a good traits of the Holy Prophet[saw], among these one is "*Khatam-un-Nabiyyin*". Ahmadis believe him to be *Khatam-un-Nabiyyin* i.e. Seal of Prophets and greatest among all Prophets. In fact included in the preconditions for anybody converting to be an Ahmadi, one is to believe in this status of the Holy Prophet[saw] i.e., anybody not having this belief can not be or remain an Ahmadi.

(5) Question

What is the status of Mirza Ghulam Ahmad in your religion?

Answer

The Holy Prophet[saw] had prophesied that in the later days, for the revival of Islam and its spread all over

the world , a reformer will come under the names of *Imam Mahdi* and Hadhrat Isa[as]. Hadhrat Mirza Ghulam Ahmad[as] claimed to be appointed by God Almighty as this vary promised reformer. Ahmadis believe him to be true in his claim and hence consider him *Imam Mahdi*, Promised Messiah (Masih Mau'ood), and a subordinate (*Ummati* of Hadhrat Muhammad[saw] Messenger of God.

(6) Question

Those who believe in Allah and Hadhrat Muhammad[saw] are called Muslims. What is the necessity to become Ahmadi?

Answer

Yes, those who believe in Allah and Hadhrat Muhammad[saw] are called Muslims but still there are other names to denote these believers. They are *Sunnis, Shias, Ahle Hadith, Ahle Quran, Deobandi, Bralevi, Bohri, Ismaili* and many more. So we are named as Ahmadis. This name was prescribed by the holy founder at the time of census in 1901, though the community was established earlier on 23rd March, 1889. The reason given by Hadhrat Sahib to choose this name was that our Holy Prophet[saw] has two names Muhammad and Ahmad and a Muslim can only be Muhammadi or Ahmadi. Since this is time for display of Ahamdi characteristic i.e., *Jamali Shaan* as compared to the earlier period when it was the manifestation of Mohammadi aspect i.e. *Jalali Shaan*, therefore we take for ourselves a name as *'Musalman Firqa-e-Ahamadiyya'*.

Ahmadis believe that the prophecy of Hadhrat Muhammad[saw] about the coming of Hadhrat Isa[as] and *Imam Mahdi* has come true. Further in compliance to the commands of the Holy Prophet[saw] that on the advent of the Promised Messiah his (the Holy Prophet's) *salaam* should be communicated to him (Masih Mau'ood[as]) and in spite of any difficulties one should offer himself for *Bai't* on the hands of *Imam Mahdi*. Ahmadis came forward and accepted the claimant, Hadhrat Mirza Ghulam Ahmad and bore the wrath of all and sundry.

The question as to the necessity of becoming an Ahmadi relates to the question whether a believer can just ignore the clear instructions of the Holy Prophet[saw] in this regard? If a person after due process of investigation and research comes to the conclusion that the claim is false, he may consider himself absolved of his duty under these commandments but those who on hearsay and without any study or investigation, decide not to accept are on the face disobeying.

(7) Question

Those who are not Ahmadi (All Muslims) what is your belief about them?

Answer

Ahmadis firmly believe that anybody who claims to be a Muslim is a Muslim. However there are levels. Even the Holy Qur'an makes this distinction when it declares certain people as Muslims and not *Momin*. You yourself can decide about persons who disregard the above referred commandments of the Holy Prophet[saw]. After all Islam means obedience.

(8) Question

The difference between you and others as you mentioned is your founder. Do Muslims believe there will be an *Imam Mahdi* and that Hadhrat Isa will return?

Answer

Yes, almost all others similarly believe that *Imam Mahdi* will appear and in the second advent of Hadhrat Isa[as]. Hence a belief in a reformer after Hadhrat Muhammad[saw] is common between all those Muslims and Ahmadis. The difference therefore is not of belief but of person. Ahmadis believe that this grand prophecy of Qur'an and *Hadith* has already been fulfilled in the person of Hadhrat Mirza Ghulam Ahmad Qadiani and others, in spite of all the signs having been fulfilled, still await.

(9) Question

Since, as you say, "Ahmadis believe that the prophecy of Hadhrat Muhammad[saw] about the coming of Hadhrat Isa and *Imam Mahdi* has come true." Does this mean that you are saying the founder of your religion is both *Imam Mahdi* and Hadhrat Isa? Kindly explain.

Answer

Yes, according to the *Hadith* that 'there is no *Mahdi* but Isa', we believe that in the prophecy the mention of two names does not refer to two separate persons but to two manifestations of same individual. He is *Imam Mahdi* in his capacity as revivalist of Islam and Hadhrat Isa in his capacity of challenging the wrong beliefs of *Dajjal* and defeating Christianity in defense of Islam. Logically also, at one time, one spiritual leader of this stature is more befitting.

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HADITH

Hadhrat Yahya- relates that Hadhrat ibn Mas'ud[ra] said, "A person came to him with his nephew who was drunk and had lost his wits. Therefore, he directed to keep him (in custody). Thus, he was held until he came to his senses and his intoxication lessened. He[ra] asked for a whip, cut its end then softened it and called the executioner and directed him to whip the man on his fleshy skin. While whipping raise your arm but your armpits should not become visible. Then Hadhrat 'Abdullah[ra] started counting until he completed eighty lashes and let the man go. The old man said: "O Abu 'Abdur Rahman! By Allah! He is certainly my nephew and besides him I do not have any other child. Hearing this, he[ra] said: 'You are a very bad uncle. You were the guardian of an orphan. By Allah! you neither trained him well in his childhood nor have covered him when he has grown up.' He said, 'Then he began telling us and related that: 'In Islam, the first implementation of a coded sentence, was on a thief who was brought to the Holy Prophet[saw].' When the proof against him was established he[saw] said, 'Take him away and (administer the punishment of) cutting his hand.' When he was being taken away, he saw sadness on the face of the Holy Prophet[saw]. By Allah! Ashes be on him. But some of his Companions said: O Messenger[saw] of Allah! 'It seems it is hard on you.' He[sa] said: 'And what prevents it from not being hard on me once you become a helper of Satan against your brother.' People asked, 'Why didn't you let him go?' He[saw] said: 'It should have happened before you brought him to me. When an accused is brought to the leader and guilt is established, then he must not suspend it (the decreed punishment). The narrator said, 'He[saw] then recited:

وَ الْيَعْفُوْا وَ الْيَصْفَحُوْا

Let them forgive and pass over *the offence.* (24:23)' "

ISLAM PUTS AN END TO RACISM

Saniya Chaudhry, Reisterstown MD

Racism is the belief that members of one race or group are superior to members of another race or group. Racism teaches people to look down on certain kinds of groups, races, genders, etc. It promotes ignorance and discrimination. Racism divides communities and hinders the ability of certain groups to compete in an equitable manner for their development in society.

The religion of Islam is a universal religion and its teachings address all mankind. In Islamic law, there is zero tolerance for racism i.e. discrimination based upon:

1) Race, tribe, ethnicity
2) Gender and
3) Color of skin.

"Indeed, We have honored the children of Adam..." (17:71)

The Holy Book of Islam or the Holy Qur'an addresses all human beings as one group when it calls them the "Children of Adam". This verse states that God has equally honored all the children of Adam, which includes all of humanity. He does not favor any particular nation or tribe over another. This verse in the Holy Qur'an eliminates any belief of superiority based on race, color, gender or nationality. Islam is a religion of equality.

In the Holy Qur'an it is stated:

"O mankind, We have created you from a male and a female; and We have made you tribes and subtribes that you may know one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you..." (49:14)

This verse highlights the brotherhood of mankind. All human beings are declared equal in the sight of God. Tribes are named only for the sake of recognizing one people from another, but they do not have anything to do with moral or spiritual superiority. God will not judge the significance of a man based on the color of his skin, the amount of riches he possesses, or his social status. The Qur'an states that God solely judges on the basis of righteousness. This abolishes any kind of racism.

The Holy Prophet[saw], in his last sermon during the Pilgrimage (known as *Hajjatul Wida*) commanded:

"O men, what I say to you, you must hear and remember. All Muslims are as brethren to one another. All of you are equal. All men, whatever nation or tribe they may belong to, and whatever station in life they may hold, are equal."

In the same sermon he eradicated any racist attitudes in the social structure by re-emphasizing the following:

"All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor does a non-Arab have any superiority over an Arab..."

It is clear from the above quotes that Islam prohibits any sense of superiority over one people to another.

In addition to equality of all ethnic groups, there is no "gender discrimination" in Islamic teaching which means women have equal status to men. In order to understand how Islam protects women, we have to consider the treatment of women before Islam.

In pre-Islamic society, women were fundamentally discriminated against and had minimal rights. They had no rights of inheritance, and were thought of as property. They were gambled away and bet on. There were no laws to protect them if their husbands were to leave. They had no status in society; they were not respected as a wife, mother or daughter. In some parts of Arabia, daughters were considered worthless and were often killed at birth. Women were given little or no education, and had no say in religious matters. They were regarded as limited in spirituality and intellect.

With the advent of Islam, women were uplifted from the lowest status to a status equal to men and their honor and dignity were established. The Prophet[saw] of God declared that he was sent by God to protect the rights of women. Women were recognized as equal human beings in Islam.

Islam is unique in the fact that it repeatedly highlights the spiritual equality of both men and women in the Holy Qur'an. For example:

"But whoso does good works, whether male or female, and he or she is a believer, such shall enter heaven..." (4:125)

Along with supporting women, Islam protects the rights of all human beings without any regard to the color of their skin.

Throughout history, people of color have been discriminated against. Islam gives equal status to all people no matter what color or creed they belong to. The Holy Prophet[saw] stated:

"A white has no superiority over black nor does a black have any superiority over white except by piety and good action."

Islam abolished discrimination on the basis of color of skin. One incident is of Bilal, who was an Abyssinian slave and an early convert to Islam. He was severely persecuted by his master because of his faith. Despite his humble background, he was given an exalted status in the Islamic society by the Holy Prophet[saw]. So much so, that the caliphs used to call him *Sayyidina* (our master) Bilal. Even though he was a slave previously, Bilal was one of the Prophet's[saw] most loyal and trustworthy companions. He was not judged by the color of his skin but is remembered by Muslims as one of the most revered companions of the Holy Prophet[saw].

In Islam, any form of racism is unacceptable. Islamic teachings put an end to discrimination on the basis of tribe, gender, and color of skin as asserted by the Holy Prophet[saw] in the following statement:

"Even as fingers of the two hands are equal, so are human beings equal to one another. No one has any right, any superiority to claim over another. You are as brothers."

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HUMANITY FIRST

NEEDS VOLUNTEERS AND MONETARY DONATIONS

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HADITH

Hadhrat Abu Darda'[ra] relates that the Messenger[saw] of Allah said: "Allah Almighty has determined certain obligations, so do not waste these. He has fixed certain limits, so do not transgress these. He has forbidden certain acts, so do not commit these. He has left out certain matters due to His Mercy and Benevolence without forgetfulness. So, do not unnecessarily inquire about these matters. Rather, accept them (wholeheartedly). We (the narrator) say what our Lord and our Prophet[saw] has said, 'All power belongs to Allah Who issues all the commandments and to Him belong their end. In those matters human beings cannot impose anything nor can do things of their own accord.' "

(Sunan Dar Qutni bilsaid wadhdhaba'ih wal ata'mah wa ghaira dhalik)

Hadhrat 'A'ishah[ra] relates that they (the Companions of the Holy Prophet[saw]) said, "O Messenger[saw] of Allah! There are some people newly come from polytheism, who bring us meat and we do not know whether or not they recited the Name of Allah (*bismillah*) on it (while slaughtering the animal)." The Messenger[saw] of Allah said, "Recite Allah's Name and eat."

(Bukhari kitabuttauhid bab assawa-lallah ta'ala wal isti'adhah bih)

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PAY ZAKAT

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HUMANITY FIRST USA GIFT OF SIGHT 2011 EYE CAMP

Dr. Ahsan M. Khan

By the Grace of Allah, the second eye camp in Guatemala took place under the Gift of Sight initiative of Humanity First USA from October 22-30, 2011. The camp was held at Proyecto Salud y Paz (translates into "Project Health and Peace") in Chichicastenango, some 150 km outside of Guatemala City. Salud y Paz is a small rural clinic built several years ago by a local philanthropist. The patients served by this clinic are a mix of local Guatemalans and Mayans who lack access to basic medical care and who represent the poorest socioeconomic sectors of the surrounding area. Several surgical teams from Canada and the U.S. visit Salud y Paz annually for week-long camps. This was the first visit by the Gift of Sight team to the clinic.

David Gonzalez, Director of Humanity First Guatemala, worked hard for several months to prepare for our camp, and was supported by his team which included Amir and Missionary Sahib Guatemala, Abdul Sattar Khan, as well as Aliya Latif from the Central New Jersey Jama'at, who has spent the past year in Guatemala learning Spanish and assisting David in all HF work.

Over several months, the Gift of Sight team was assembled and consisted of Dr. Amna Malik (optometrist from Chicago), Dr. Saqib Ali (anesthesiologist from Cleveland), Saifra Khan (photographer from Chicago), Idrees Aziz (St. Louis), Shafat Sirajee (San Diego), Awais Ahmad (LA), Tahir Ahmad (Portland),Alissa Constable (NY) and Juan Nunez (an ophthalmic tech from LA). Aysha Rahman (LA) is Assistant Director of Gift of Sight and coordinated the mission trip again this year. Dr. Ahsan Khan (LA) is the Director of Gift of Sight and lead the effort as the ophthalmologist.

Additional local support in Guatemala comprised of: Mario Gonzalez, (Research Director for HF Guatemala instrumental), Luis Boche (HF Volunteer instrumental in logistics & transport) and Faiz Ahmed Qureshi (HF Guatemala volunteer).

Weekly conference calls were arranged leading up to the mission. Aysha Rahman was the project coordinator and worked diligently and meticulously for several months to ensure everything was up to speed. She facilitated communication between team members, flight arrangements and travel logistics, volunteer forms, and collection of travel/housing funds, among other things. David Gonzalez and Aliya Latif were in constant communication with the team to ensure the clinic was appropriately set up in Guatemala. All planning was done under the oversight of Munum Naeem Sahib (Chairman, HFUSA) and Dr. Mahmood Qureshi, who participated in weekly conference calls.

David Gonzalez arranged two triage clinics at Salud y Paz in the weeks leading up to the camp. HF was able to recruit two residents, Dr. Salvador Castro and Dr. Linda Marroquin from Guatemala City to assist in triage and participate in our eye camp. Several hundred patients were screened and assigned to return to our clinic for eye exams and, when indicated, cataract surgery.

Several ophthalmic companies donated eye medications and supplies to support our effort, including Abbott Labs/Advanced Medical Optics, Alcon Labs, Allergan, and Bausch & Lomb. Lions Club International donated 1200 pairs of prescription eyeglasses. Dr. Amna Malik brought optometric equipment and Dr. Ahsan Khan brought surgical instruments.

HFUSA created a Gift of Sight webpage with an online donation system. In addition, all team members created personal webpages through First Giving and many raised substantial funds to cover the cost of travel, food and accommodations. No members required HF sponsorship for travel costs.

The team spent the first day setting up the surgery rooms and optometry clinic. Humanity First banners were set up throughout the clinic. Many members of the clinic were given HF T-shirts, and coloring books and crayons were provided to the many children who visited the clinic throughout the week. In all, 30 surgeries were performed during the

week. There were no surgical complications on any patients, *Alhamdolillah*. All surgical patients were examined the following morning by the surgeons. Mayan patients were given instructions through a Quichean interpreter. All patients received antibiotic and anti-inflammatory drops (brought by the GoS team) and given appointments for the following week (to be seen by the Guatemalan residents). Dr. Saqib administered anesthesia for all patients. All of the volunteers on the team were able to observe surgery. The local Guatemalan ophthalmology residents were taught new surgical techniques.

Meanwhile, Dr. Amna Malik conducted a busy optometry clinic in the adjacent building. The main objective was to provide comprehensive eye exams and to give out prescription eyeglasses. A total of 1200 pairs of recycled glasses were donated by Lions Club International. An additional 300 pairs of new reading glasses were also purchased. Dr. Malik also brought along with her an autorefractor, phoropter with stand, binocular indirect ophthalmoscope, and other necessary optometric equipment and supplies. A total of 125 patients were examined in the optometry clinic. Patients underwent pre-testing, which inlcluded visual acuity testing, medical history, and auto-refraction. Then Dr. Malik performed refraction, slit lamp examination and performed a dilated fundus examination. The pat -ient was checked for cataracts, diabetic retinopathy, hypertensive retinopathy, glaucoma and other ocular diseases. Patients then received glasses in the dispensary and/or were referred for cataract surgery or for further follow up care. Every team member was rotated through both the optometry and ophthalmology components of the camp. They received invaluable first-hand experience in various skills, including vision evaluation, autorefraction, slit lamp examination, place-ment of IVs, observation of cataract surgery in the OR, OR circulating, and post-operative evaluation of patients.

Saifra Khan was the official photographer for the trip. A photo blog was set up:

(www.hfguatemala.tumblr.com)

and linked to the HF website. In addition, daily Twitter and Facebook updates were provided online. Team members wrote blogs about their experiences which were gathered by Saifra and uploaded to the HF website. She also conducted video interviews of patients and physicians. These, along with the photos, will later be compiled into a documentary *Insha Allah*.

Dr. Saqib Ali, in addition to providing excellent anesthesia for all patients, also took care of the GoS team. Several team members contracted GI illnesses and suffered dehydration and nausea. He treated them with IVs, anti-emetics and antibiotics. No one suffered serious illness and by the end of the trip, all members traveled back home in excellent health, *Alhamdolillah*.

On the final day, inventory was taken, all supplies were re-boxed and packed and delivered to the mosque storage facility in Mixco, Guatemala. Several medications were left in the clinic for the residents to give to post -op patients. A patient registry and log was created and provided to the Guatemalan residents for follow-up. The host physicians and staff of the clinic prepared a banquet style farewell lunch for the entire team.

On Friday, the GoS team departed Chichicastenango and spent the day at Lake Atitlan in Panajal. A formal farewell dinner reception hosted by HF Guatemala was held in Antigua, followed by a team meeting at the hotel where all members had the opportunity to review the positive and negative experiences of the mission. The GoS surgical team departed Guatemala on Saturday and Sunday (Oct 22 and 23) and all members arrived safely back in the U.S. that evening.

By Allah's grace, the overall impression of the team members for the 2nd Gift of Sight eye camp were very favorable, based on the team discussion on Friday evening at the conclusion of the trip. The trip was deemed a success by the team members and everyone enjoyed the experience and treasured the bonds they built with the Guatemalan patients, the staff and doctors at the host clinic, and with fellow team members.

Salud y Paz clinic administrators (consisting of nurses from the U.S.) were particularly impressed with Humanity First and commented on the HF teams humility and generosity. In addition, they were impressed with the team's post-operative patient care and follow up, and are looking forward to hosting HF teams in the future. We look forward to the 3rd Gift of Sight mission to Guatemala in 2012, *Insha Allah*. The Gift of Sight team is grateful to the administration of Humanity First, under the direction of Munum Naeem, for their support and oversight. Earnest prayers are requested that may Allah except all our humble sacrifices in the service of humanity.

MUSLIMS FOR LIFE: A COMPREHENSIVE REPORT

Maulana Naseem Mahdi
Na'ib Ameer and Missionary In Charge

(Usman Choudry, Waseem A. Sayed, PhD
National Coordinators Muslims for Life)

Summary

October 27, 2011: We have now closed the Nationwide Muslims for Life Blood Drive Campaign. All data on blood drives conducted has been posted on our website:

www.MuslimsForLife.org

Please note that data from many multi-day blood drives has been presented as just one entry.

Blood drives were conducted in 168 cities across this great nation of ours and a total of 11,803 pints of blood has been collected. The collaboration of many faith groups, communities and organizations went into making all this possible and we are eternally grateful to them all and pray that God bless them for their help and assistance. We have endeavored to list every one of these helpers on our website but if we have missed anyone we ask to be informed so we can make amends and recognize their contribution.

Allah has blessed us immensely and the goal has been met - we had intended to try and collect at least 10,000 pints of blood to help save as many as 30,000 lives and we have been blessed to collect some 1,800 pints more than our goal! *Alhamdolillah!*

I humbly request prayers for all who worked to make these results possible. May Allah bless each and everyone in abundance and always keep them under His special care and envelop them with His Love and Mercy and Grace. *Ameen*!

Muslims for Life - the Beginning

The idea for the campaign grew out of an email from Durr-e-Samin Khan Sahiba of Albany, NY on March 24, 2011. The idea was developed in depth and discussed and presented to Respected *Ameer Jama'at* USA Dr. Ahsanullah Zafar Sahib.

We felt strongly that the life-giving message and the life-giving nature and purpose of Islam could be highlighted in a most powerful and practical way through this campaign and the following two verses of the Holy Qur'an were selected to be emphasized through this work:

O ye who believe! respond to Allah, and the Messenger when he calls you that he may give you life..... [8:25]

On account of this, We prescribed for the children of Israel that whosoever killed a person — unless it be for killing a person or for creating disorder in the land — it shall be as if he had killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind. And Our Messengers came to them with clear Signs, yet even after that, many of them commit excesses in the land. [5:33]

The statement of the Holy Prophet[saw] at the Farewell Pilgrimage was featured prominently in the Campaign:

"God has made the blood, property and honor of every human being sacred."

Also, the following quote from the Promised Messiah[as] was featured in the Campaign along with his picture:

"Be kind and merciful to all humanity, for all are His creatures; do not oppress them with your tongue, hands, or in any other ways. Always work for the good of humanity."

A submission was then made to Hadhrat Khalifatul Masih V[aba] for approval and guidance and prayers on May 26, 2011. Hazoor[aba] replied: "May Allah enable you to carry this out. It is a good program." [May 29, 2011]

The plan was then discussed in detail with all the leading people who would be involved in its execution: National *Aamla* Members, especially *Tabligh, Umoor-e-Aama*, PA and Media Department heads, the Presidents of all local *Jama'ats*, the Heads of the *Jama'at* Auxiliaries and their National Assistants and the *Tabligh,* PA and *Umoor-e-Aama* local secretaries.

Google documents were created and shared with all local officials who were asked to regularly update their progress.

Muslims for Life Flyer was created and 500,000 were printed and distributed – along with another 300,000 Muslims for Peace and Loyalty flyers.

The Goal was to collect at least 10,000 pints of blood and to do so with an aggressive outreach effort with the aim of mobilizing our own members and reaching out to all faith and non-faith based community groups wherever we had a *Jama'at*.

The Basic Idea was to organize at least 200 blood drives - initially we thought we could do this all on one day - September 11, 2011 but later we realized this would not be possible and so the time period was extended to the whole month of September.

Plan called for each President of the Local *Jama'at* to head the effort and try and organize at least three blood drives in their area and each blood drive was expected to collect on average 50 pints of blood.

Work was to be done under the *Jama'at's Umoor-e-Aama* department as *Khidmat-e-Khalq* in the *Jama'at* structure falls under the *Umoor-e-Aama* department.

Local PA Secretaries were to effect outreach to the dignitaries.

Local Tabligh Secretaries were to organize exhibitions at the Jama'at centers and also given the task to reach out to our neighbors in every area where a *Jama'at* exists.

Media Teams were to help by trying to use their contacts in the media to get massive local awareness of the Campaign so we could generate enough donors,

National Heads of *Umoor-e-Aama, Tabligh,* PA and Media were to guide and help their local secretaries.

Auxiliaries were asked to head the OUTREACH effort.

National Core Team was also put together and given the task of managing the whole effort and to arrange a website based system to help handle the work of guiding information to all involved about the locations and timings of all blood drives and also making efforts to get the help of national organizations such as America's Blood Centers and the American red Cross and seek help from national organizations.

Beautiful, efficient and effective website was created and this enabled us to conduct the campaign very easily:

www.MuslimsForLife.org

President Obama was told about "Muslims for Life" at the White House *Iftar* dinner on August 10, 2011.

800,000 Flyers were printed and distributed all across the nation.

10,000 "Muslims for Life" T-shirts sent to 71 chapters and used to promote the Muslims for Life Campaign.

100 4ft X 8ft Muslims for Life Banners were produced centrally and sent to all *Jama'ats*.

16,000+ letters introducing the Campaign were sent to leading legislators throughout the US.

14ft x 48ft billboards were placed in major US cities: NYC, Chicago, Los Angeles, Indianapolis, Dallas, San Francisco, and Houston.

Buses and Trains in Washington D.C., Chicago and San Francisco were used to advertise the effort.

Chicago Air Show: Airplane with a banner flew above the show which was expected to be seen by millions of people attending the show.

17 Bus Shelters in New York City were used to also further create awareness of this campaign among the people of New York.

Labor Day parades on September 5th: Many *Jama'ats* participated with Muslims For Life t-shirts and Banners.

African American Day Parade, Sept 18, 2011: in New York City: Some 50 members participated with Muslims For Life t-shirts and Banners to reach 900,000 audience.

All news reports & collections data is now available on our website.

An important feature of the campaign was the holding of two blood drives on Capitol Hill in which several national leaders and their staff came and donated blood under the Muslims for Life banner.

Amazing efforts were undertaken by small *Jama'ats* everywhere.

Also we were able to collaborate with some very large Blood Drives Organized by the American Red Cross in Philadelphia and Boston.

Every *Jama'at* in the US participated in the Muslims for Life Campaign in one way or another.

Amazing Stories Abound

Prayers of Hadhrat Khalifatul Masih V[aba]

The Muslims for Life Campaign, when initially conceived, called for 10,000 pints of blood to be collected - but the magnitude of this undertaking was not fully understood by us. With the passage of time, as things began to become clearer, the organizers began to worry that this may have been a hasty decision - yet, having announced the plan, trusting in Allah, the decision was made to proceed as best we could...plans were revised and modified to try and face up to the challenge as best we could.

During all this effort, I went to the *Jalsa* [Annual Convention] of the UK Ahmadiyya Muslim Community where I had the honor of meeting Hadhrat Khalifatul Masih[aba] Seeing the worry on my face, he graciously prayed and said to me, "Do not worry, the goal would be achieved easily."

Up to that point [July 25 - 26, 2011] we had only a meager number of blood drives arranged but, miraculously, after that point all our efforts began to bear fruits at a pace that was hard to keep up with.

In a matter of days, America's Blood Centers and the American Red Cross and then many other organizations came through with offers of help and support and the number of blood drives arranged began to soar. To be sure, this was a Divine Bounty, the smaller communities making the arrangements also were yielding tremendously positive progress and in the end many of them were successful in collecting hundreds of pints of blood - a feat they had never imagined ever being able to do. *Alhamdolillah!*

Selection of Verses of the Holy Qur'an

The verses of the Holy Qur'an that we had selected to emphasize the life-giving nature and message of Islam had great impact on people. The fact that the Holy Qur'an cited the teaching given to the Children of Israel moved the hearts of many Jews and Christians. So much so that many asked for boxes of our flyers so they could distribute them to people themselves.

One of our early worries as to whether people would want to come and donate under the "Muslims for Life" banner turned out to be totally proven wrong by the reaction of the people....people in fact came to our "Muslims For Life" blood drives because they were being done under the "Muslim For Life" banner. People told us that there are blood drives all the time but that this Muslims for Life blood drive was one they had to come to simply because of why it was being done!

Help and Assistance of Organization

People in Churches and Synagogues and *Gurdawaras* and mosques of other Muslims, Community Centers all across this great nation of ours came together under the banner of Muslims for Life to help save lives in a way none of us could have imagined....in a most wonderful United way none of us could ever have dreamt.. *Alhamdulillah.*

There was the Church in Dallas that offered free dinner to people who donated under Muslims for Life; there was the Synagogue whose members asked for boxes of our flyers to distribute themselves to get donors; there was the lady who spent hours travelling to get to our blood donation center and waiting again for a long time but she felt she had to do everything she could to make the donation and help save lives...and support our effort....may God bless every one!

The one thing I particularly want to mention is the amazing way in which the Muslims for Life initiative has been blessed to unify and unite Americans.

We have received many such communications and there are some 280+ unique radio, TV, print media stories that are displayed on our website.

Here I want to just present three heart-warming communications we

have received that show what powerful effect the Muslims for Life campaign has had:

1. Here is what a native American wrote to us recently through our website:

Name * Michael T
Email * Ta.....@yahoo.com
Select a Subject: * Other Message

I just saw your story regarding your blood drive on CNN.com. As a Native American descendant, I was really angry about the terroristic acts perpetrated on 9/11. I have harbored a certain percentage of that anger for 10 years. All of the ceremonies that have marked that evil act of mass murder brought all that anger back. I have held a great hatred for Muslims in general for many years since then. I can say in all honesty that that hatred has lessen over the years but was still there. When I saw the story regarding the blood drive, I thought "what if this is just a PR stunt? And then for some unexplainable reason, I started to cry. I felt all of that anger, hatred; resentment and racial bigotry leave me. Thank you!

2. The clip of the CNN iReport story he is mentioning can be viewed here:

http://ireport.cnn.com/docs/DOC-671618

and the first passerby they interview is a Jewish man who says once he saw that these were Muslims doing this blood drive and being a Jew he just had to come and donate blood..

3. Then there is the music minister Missy O'Brien from Unity Church of Christ in Mount Laurel who waited for an hour to talk about the wonderful Muslims for Life campaign on the 1210 AM Chris Stigall Show - and she says since she was waiting for an hour she had written down what to say.. here is her own email recounting the story..

---- Forwarded message ---------

From: <m.....@comcast.net>
Date: Fri, Sep 9, 2011 at 10:25 AM
Subject: Radio plug for September 10th and 11th Blood Drive
To: s.....@gmail.com

Hi Muhammad,

This morning on the radio-1210AM- on the Chris Stigall show- the discussion was how do people in the community deal with 9/11. So I called in. In the last three minutes of the show I was able to share about your blood drive. Since I waited about an hour on hold to speak, I wrote down what I wanted to say. Here is the gist of it.

Hi Chris, It has been very important to me as well as my church to continue the community bonding that James was just talking about. (James is the filmmaker of the 9/11 film that will be aired on Sunday on CBS from 8-10 who was being interviewed right before they put me on the air.) I am the music minister of Unity Church of Christ in Mount Laurel and I personally, and our church put out flags, have had prayer vigils, concerts through the years and have had a friend of mine, who is a survivor of 9/11, come and speak to us.

Each year on Thanksgiving Eve, our church, in conjunction with area houses of worship from the Jewish, Christian and Muslim faiths, have an Interfaith Service where we focus on how we are more alike that different. After 9/11 this service became even more significant. Because of a relationship that has come from this Interfaith Service, our church has been given an opportunity to go one step further this year on 9/11 to do something special and support the efforts of the Muslim Community of Willingboro in New Jersey who are taking part in a nationwide campaign

Muslimsforlife.org.

Their idea is that 3,000 people lost their lives on 9/11, and since it is the 10th anniversary, that 3,000 x 10 has given them the goal of raising 10,000 units of blood that can save 30,000 people. This goal saves lives and honors the sanctity of life. This weekend, on Saturday the 10th, and Sunday the 11th, at 500 Bridge Street in Willingboro, from 9-3 they will be having their blood drive. It is a wonderful cause that our church is participating in and that their *Imam*, Muhammad Suleman, has said "It will send a message to the terrorists that regardless of faith, we are united."

Chris, the host, asked where can they get more information about this. I repeated the muslimsforlife.org website and he asked me again where and when. So I gave your address and the times. He said thank you for calling. You are doing more to honor 9/11 than Mayor Bloomberg. I trust and pray that this will bring even more people to your blood drive and more importantly, help people join in uniting our communities even more.

Looking forward to seeing you and yours on Sunday,

Missy

Impact of the Campaign

The impact of the Campaign can be measured in many ways.

1. Hundreds of organizations were approached in the effort...at least 200 entities helped us conduct the blood drives and many times that number were approached by the *Jama'ats* all over the US.
2. Thousands of our members participated in this work and the *Jama'at* is energized as witnessed by the eagerness with which we have been receiving demands concerning WHAT ARE WE DOING NEXT?
3. We were able to get brand new means to help reach people we had never before accessed: One Example was the Aol owned "Patch" ...many of them wrote many articles on the Muslims for Life Campaign...we are not sure how to estimate the number of people we reached in this way at the moment.
4. Here is the general break down of coverage we received all across the US:

Newspapers: 139 articles which have reached **22,505,370**

Websites: 76 Websites which have reached **13,717,297**

Radio shows: 10 shows which have reached: **4,142,301**

TV Stations: 51 TV interviews were broadcast. Here we have been unable to get actual audience numbers yet but since all these were mainline, major TV stations, we feel a safe estimate would be to assume an average population served by those stations of a few - say 2 million or so per station - some among them were likely serving much larger populations.. and 10% may well be safely assumed to have been touched by our news - or **about 10,000,000 [translates into an average of 200,000 people per station]**

Aerial Advertising Chicago and Chino, CA: Approximately **2,000,000**

Buses, Trains, Billboards, Bus Stop Signs: Some 4,000,000 per week were expected to see the signs and billboards [3,099,702 is the quoted number for all the billboards as per the ad agency, the numbers of people who saw the buses in Chicago, DC, San Francisco and the bus stop signs in NY and the dc trains are estimated to add another 900,000 or so]. Our signs ran for FOUR WEEKS so a safe estimate maybe that we got our message across to some **16 million people** in this way for sure.

Flyers Handed out to people: About **500,000**

Pomona Fair, Baltimore Fair: Estimated attendance of about **200,000+** people [total attendance was almost 2,000,000]

Parades: At least **200,000** or more people estimated in several parades across the nation

200+ Collaborating Organizations: At the least we affected some **200,000** people through them - especially in the drives conducted in the Universities and public places all across the nation.

Bringing all this together yields a number close to **70 million**. *Alhamdolillah!*

Humbly submitted the report on behalf of all the people who made Muslims for Life Campaign possible:

Wasim Malik Sahib, *Naib Ameer* and Co-Chair, Media Team
Shahid Malik Sahib, National Secretary *Umoor-e-Aama*
Dr. Wajeeh Bajwa Sahib, *Sadr Majlis Ansarullah*
Saliha Malik Sahiba, *Sadr Lajna Imaillah*
Rizwan Alladin Sahib, *Sadr Majlis Khuddamul Ahmadiyya*
Ali Murtaza Sahib, National Secretary *Tabligh*
Amjad M. Khan Sahib, National PA Secretary

Wasim Naseem Sahib, Dr. Kishwar Tahir Sahiba, Mubarak Bashir Sahib, Suleman Choudhry Sahib, Ataul Quddus Sahib, Muzaffar A. Zafar Sahib, Durr-e-Samin Sahiba, Ismat Mangla Sahiba, Saima Mahfooz Sheikh Sahiba, Mahfooz Sheikh Sahib, Ibrahim Chaudhry Sahib, Mohsin Amjad Sahib, Intesar Tariq Ahmad Sahib, Fareed Mahdi Sahib, Salman Sajid Sahib, Nasir Jadran Sahib, Harris Zafar Sahib, Muhammed Chaudhry Sahib, Dr. Idrees Munir Sahib, Ahmed Sadiq Sahib

All *Naib Umara*, Missionaries, every Local *Jama'at* President, Gen. Secretary, *Umoor-e-Aama* Secretary, *Tabligh* Secretary, PA Secretary, *Zaim Ansarullah, Lajna* President, *Qaid Khuddamul Ahmadiyya*

SYNOPSIS OF INTERFAITH SYMPOSIUM

Alishba Jamil, Minnesota Chapter

The Minnesota Interfaith Open Forum (MIOF) held an interfaith symposium on July 17th, 2010. The MIOF is collaboration between Hindu, Jew, Christian and Muslim speakers of Minnesota, where the Ahmadiyya Minnesota Chapter represents the Muslims. This symposium was organized by the Hindu community at their Temple and speakers from all faiths presented their views on the theme, "*What makes you believe in your faith*".

Pastor Rachel Morey, who represented the Christian faith, emphasized that her faith is grounded in her own personal experience of God. She had an experience as a young girl where she felt God revealed forgiveness to her, and that was the first of many experiences that have shaped and anchored her belief in her Christian faith. She understands that Christianity claims some very hard doctrines: the belief that God came in the flesh in Jesus and that Jesus was raised from the dead. Therefore, she also believes that God is mysterious, and that it makes sense that some things don't make sense. She concluded that if Jesus was actually raised from the dead, then she is hopeful that anything can happen - the hungry could be fed, the sick could be healed, and leaders from different religions could sit at the same table in a spirit of curiosity and relationship, not animosity.

Rev. Steve Hagen, representing the Buddha faith focused on the importance of finding the truth. He considers the Buddha faith true because he is skeptical in believing in things that are just handed down to him. Instead, he believes that the goal of life should be to search for the truth. When one finally experiences truth, they become true believers.

Missionary Imam Kausar Sahib represented the Ahmadiyya Muslim Community. He began by informing the audience that the majority of people, about 90%, believe in the religion that their parents believe in. Only about 5-10% of the people do their research and choose their own faith. *Imam Sahib* told the story of how his father accepted Ahmadiyyat, the true Islam, and that is how he came to believe in his faith. He then elucidated that despite being born a Muslim, he read various literatures from other religions, which in turn reinforced his own belief in his faith. He also stated that the Promised Messiah[as] has written numerous books in several different languages (Arabic, Urdu, and Persian) and not any ordinary person can write multilingual books no matter how educated and fluent in other languages one may be. He stated that this phenomenon was indeed a sign from God Almighty. It also illustrated that no matter how different the language is, it is carrying the same message worldwide. *Imam Sahib* concluded that the beauty of Islam, brought by Prophet Mohammad[saw] is that it provides a complete code of life. He stated that since Muslims believe in all the prophets, all the Holy Books, and all the Holy people from other religions, this also depicts that this religion is true and is truly from God Almighty. He finally stated that this is not the Islam that has been portrayed by the extremists but this is the religion that teaches peace, love, respect and harmony in the society.

Marcia Zimmerman, a Jewish Rabbi, explained that an individual generally becomes Jewish because their mother is Jewish. The purpose is to raise children under a strong influence and eventually give a strong rise to the Jewish population. Marcia believes in the Jewish faith because her belief has a strong conviction against oppression and hate and believes to rise above it. She also stated that her certainty in historical stories have also led her to believe in Judaism.

The last Hindu speaker, Anant Rambachan, stated that there are three reasons why he continues to believe in the Hindu faith. First, he felt conviction that there is truth in it because it has some correspondence to reality. He explained that there is an infinite reality at the center of everything that exists. Second reason for believing in the Hindu faith was because it holds onto truth by questioning faith. He expressed the importance in understanding one's self-conscious mind and understanding the cycle of life—the belief in all human beings. Third, the Hindu values which are good for him and for the community and affirmed that all human beings are created equal and should be respected.

The symposium ended with an active Question & Answer session followed by a social hour. About 90-100 individuals participated in the symposium. At the end, the host concluded the symposium by the following statement:

"If you don't have faith, you cannot understand it. If you do, you don't need any explanation for it. Don't keep faith as blind faith. Do hard work, careful studies, and careful analysis to achieve those personal experiences. One needs faith to study and receive the personal experiences to believe."

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Hadhrat Abu Hurairah[ra] relates that the Messenger[saw] of Allah said: "Whosoever spends pair of things in the way of Allah will be invited to enter Heaven through the doors (of the virtue in which he distinguishes himself). He will hear a voice: 'O Servant of Allah! This door is better for you.' If he distinguished himself in offering Prayers, he will be called through the Door of Prayer. If he distinguished himself in Jiha¯d, he will be called through the Door of *Jihad.* If he distinguished himself in keeping fast, he will be called through the Door of *Riyan* (Door of Contentment). If he distinguished himself in charity, he will be called through the Door of Charity.' H.adhrat Abu Bakr[ra] said: 'May my father and mother be a sacrifice for you, O Messenger[saw] of Alla¯h! If someone is called through one of these doors and he needs no other door, will there be some fortunate person who will be called through all of these doors.' He[saw] said: 'Yes, and I am hopeful that you will be one of them.' "

(Bukhari kitabussaum bab alriyyan

UNITED NATIONS ASSOCIATION OF COLUMBUS CHAPTER

Mirza Mahmood Ahmad
Sec. Tabligh Columbus Jama'at

On the evening of Oct. 23rd, 2011 Jason Elsea Sahib (Sec. Public Affairs), Malik Rafi ud Din Sahib (our Vice President Columbus *Jama'at*) and Mirza Mahmood Ahmad (Sec. *Tabligh*) attended a program of United Nations Association of Columbus Chapter in the Ohio State University Campus. We set up a table on which we displayed the Holy Quran, many booklets and other literature. It was attended by more than 50 people. Almost all the participants got our literature and many talked to us personally and asked a lot of questions about Islam Ahmadiyyat. Five of them left their email addresses and phone numbers for further communication. Some were interested to come to our mosque sometime in the future. One Pakistani university student from Mardaan got a copy of the Philosophy of the Teachings of Islam. When he was asked about our *Jama'at* and mosque in Mardaan, he replied that because of the treatment with the Ahmadiyya *Jama'at* there, he is no longer Sunni. He got closer to Ahmadis by reading the books of the *Jama'at* and wants to pay a visit to our mosque.

There was also a group discussion after the full session with the key note speaker. By the Grace of Allah we took part in the discussion of the group which was discussing how to establish peace in the Middle East. After the group discussion from our group this humble one was given the opportunity to say something about the talk we shared in our group. During that time I had the opportunity to introduce our campaign of Muslims for Peace and Muslims for Loyalty. Many participants liked our endeavor and the key note speaker nodded her head during my introduction and later told us that she knew about our wonderful "Time Square" campaign about peace and she liked that. *Alhamdolillah* - it was a good introduction of our community.

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HADITH

Hadhrat Abu Ayyub[ra] relates that a man said to the Holy Prophet[saw], "Tell me such a deed that makes me enter Paradise. He[saw] answered: 'Worship Allah and do not associate anything with Him; observe Prayer; pay the *Zakat* and join the ties of kinship.' "

(Muslim kitabul iman bab biyanal iman alladhi yadkhilahu bihil jannah)

Use Real Muslim Women to Teach Tolerance

Saima Ahmad, Suvanee, GA

The fictional letter from a 20-year-old Muslim woman, "Letter from Ahlima" has created much controversy in recent days around metro Atlanta, and I can understand why. The letter was part of a lesson used in a Cobb County middle school.

Being a Muslim woman and a mother of three, I agree with the decision state school Superintendent John Barge took on this particular account to end the use of the letter. The letter is not, of course, the best representation of a Muslim woman and how she lives her life.

Whoever wrote it took an inappropriate approach by making comments that parents found offensive and so did I. Just because we do not follow the same lifestyle does not mean we should go around offending or judging people.

But the public needs to recognize that American educators came up with the letter and the state approved it to be used in the middle school syllabus. It was not an effort by Muslims to creep into the school system to promote their way of life or *Shariah* law, so there is no need to attack Islam.

I am not a certified educator — as was a guest columnist last week who complained that the Ahlima lesson taught empathy, which is not the role of schools but should be confined to the home. Yes, the home is the biggest influence on bringing up children. But when they spend most of their day at school, good morals such as tolerance and empathy toward people of a different faith, nationality, color or race need to be reinforced in the learning environment.

A little reminder: America stands for freedom and justice for all. How can you ensure people freedom to express themselves if the society ceases to show the desire to understand diversity and the learning process on ways to deal with it?

I agree that the syllabus needs to provide ways for students to educate themselves about cultures and faith traditions, but the material needs to be age appropriate. Real life stories should be used instead of fictional and controversial topics that could do more harm than good.

Forget Ahlima. I am not from the Middle East but I am a Muslim woman, happily married and living here in the U.S. for the past decade. Yes, I did not date and my marriage was arranged, not at 20, but after I was done with my master's degree.

My life partner is seven years older than I and is the kindest husband and the most loving father. And now with his support, I am pursuing a degree at Gwinnett Technical College. I am his only wife and I do not know of anyone among my friends, family, extended family or in-laws who has four wives. So what Ahlima represents is an extreme case, nothing that I, my family or most members of my community (the Ahmadiyya Muslim community) can relate to.

I am not a religious scholar, but I know that polygamy is allowed in Islam under certain conditions and restrictions. However, it certainly does not imply that every Muslim man chooses to do so. I choose to dress modestly not because my husband forces me, but because my faith demands it. I understand that benefits of my dress include protection from unfriendly gazes to sun rays alike.

When people talk about limits defined by my faith, they forget to mention that men have been prescribed a set of limits as well. Just as woman are obligated to dress modestly to avoid the attention of strangers, men need to dress modestly as well. Nor are they allowed to openly gaze at women.

Unless people in society are open to understanding one another, there will be suspicion, fear and a lack of peace.

Living in this diverse land, we need to work toward creating an atmosphere of mutual respect through interfaith dialogue and education. There isn't another way to attain global peace.

Saima Ahmad lives in Suwanee with her family and is pursuing an interior design degree at Gwinnett Technical College.

[The article, 'Use real Muslim Women to teach tolerance' was written in regards to a controversial fictional piece of syllabus ('My name is Ahlima', written about a 20-year woman from Saudi Arabia talking about her life and Islamic practices in general) which caused an uproar in the local community, after which it has been taken out of the curriculum. The article was published in the Atlanta Journal Constitution.]

A Teacher (Allison Knight Khan) Who is Muslim Responds to 'Ahlima' Debate: 'Empathetic teaching is a gift.'

On the AJC print education page, which runs in the Monday paper, two pieces appeared that continue to provoke lots of comment. One was local writer Mary Grabar's essay about the "**Letter from Ahlima" lesson** used in a Cobb middle school. Grabar's piece also appeared here on the blog. (Maureen Downey)

One of the responses to Grabar's piece came from local teacher Allison Knight-Khan. Here is Knight-Khan's piece:

"Mary Grabar's philosophy as illustrated in her column does not include empathy: "When did schools get into the empathy business?" Her scornful tone is preeminent. Teachers teach people from all religions, so it isn't biased in favor of any one religion. But empathetic teaching is a gift. As a parent, I am so grateful for teachers like Mrs. Hobbs at Baggett Elementary in Paulding County who didn't show any prejudice against my daughter for being Muslim. Instead, she helped her test for the gifted program. My children get a lot of open criticism about their religion. Last year, one boy told my daughter: "People of your religion are considered terrorists in America."
One parent who protested the "Letter to Ahlima" lesson said, "My child learned everything he needed to know about Islam when the Twin Towers fell." Well, that doesn't mean you need to punish all American Muslims for it. We have been punished enough. Jobs were lost. The money ran out...Try applying for a job, post 9/11, with a name like Khan. See the movie, "My Name is Khan." It states my position perfectly: "I am Not a Terrorist."

When is America going to stop hate crimes? Hatred is a disease of the heart which affects the mind adversely. We laud the Nobel Peace prize winner. There is no award for hatred.

I was there at 9/11. I paid a price for being there. The Muslims who have taken my peaceful Islam gave my daughter asthma. The Twin Towers rained ash on our back yard on Staten Island, and it flew past for weeks on end as they carted away barge after barge of debris. I shudder to think what was in the ashes we breathed in. I wish I could undo the damage to my daughter's lungs, but I cannot.

Americans need to stop blaming all Muslims for 9/11.

The "Letter to Ahlima" was about stereotypes. As a teacher, I would have enjoyed the contrast. I drive and Ahlima does not. She wears a long coat, which is appropriate for her environment and I wear a jacket to school. She will be a second wife and I will always be the first wife. Ahlima had stereotypes about Americans. What a great writing point.
Contrast creates interest in the classroom. As a social studies teacher, I would have pointed out how we are different because of where we live. My job is not to indoctrinate Islam. It is to teach how the society affects the way we think. Personally, I think students need education on each religion because they are confused. One sixth grader told me: "I'm not Christian! I'm Catholic," and a grade nine student said, after a year with me, said: "So, you worship, Mohammad." No, we don't. We worship God and His name is Allah. The Qur'an's official position on religion is: "There is *no* compulsion in religion," (2:256) so any allegations that converts are attained with a sword are false. My compliments to InspirEd, which created the Ahlima letter. They certainly sparked a discussion on religion, which might be educational after all.

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COMMEMORATION OF SIERRA LEONE'S 50th INDEPENDENCE ANNIVERSARY AT BAITUR RAHMAN MOSQUE, SILVER SPRING, MD

Imam Shamshad A. Nasir

In April of 1961, the West African nation of Sierra Leone gained its independence from Britain. On Oct. 16th, 2011, in Silver Spring, MD, 125 Sierra Leoneans gathered at Baitur Rahman Mosque, the national headquarters of the Ahmadiyya Muslim Community USA, to celebrate the 50th anniversary of their country's freedom. About 25 Ahmadi Muslims joined them to commemorate the historic event, among them an Imam from the AMC's Baitul Hameed Mosque in Chino, CA who served as a missionary in Sierra Leone from 1982-86.

The meeting began with a Christian prayer by the Rev. Gloria Cline-Smithe, followed by a recitation from the Holy Qur'an by Suleiman Barie. The national anthems of the US and Sierra Leone were then beautifully sung by a 6th grade Sierra Leonean girl. After this, Fatmata Barie introduced the chairman, David Vandy from the Voice of America in West Africa, who gave the opening remarks.

Dr. Ahsanullah Zafar, president of the Ahmadiyya Muslim Community in the US, gave the welcome address, greeting on behalf of the Community the gathered dignitaries and distinguished guests, including Mr. Bockarie Stevens, Sierra Leone's ambassador to the US and members of his embassy staff, as well as Mr. M.P. Bayoh, former Sierra Leone ambassador to Nigeria and longtime educator and principal at an Ahmadiyya-built Secondary school in Freetown, Sierra Leone.

Dr. Zafar congratulated the Sierra Leoneans on the 50th anniversary of their country's independence and urged them to reflect on the deeper significance and responsibility of freedom by continuing to strive to achieve higher level of education so they could repay the debt they owed to their country by serving it and their fellow human beings in the world to the best of their abilities and potential. The Ahmadiyya Community president also relayed the greetings and blessings of the 5th *Khalifa* of the worldwide Ahmadiyya Community, His Holiness Mirza Masroor Ahmad[aba], headquartered in London. Dr. Zafar said that His Holiness had approved a project to install solar-powered water well pumps in six rural areas of Sierra Leone.

Ahmadi Muslim Mr. Mohamed Bangura spoke next on the service rendered to Sierra Leone and its people by Ahmadi doctors, educators and missionaries, beginning in the late 1930s all the way to the present, citing the establishment of 200 primary schools, 53 secondary (High) schools, three hospitals, 550 Ahmadiyya mosques, one Ahmadiyya missionary training college and one radio station.

The next speaker was Mr. M.P. Bayoh, an educator and principal in Sierra Leone for over 25 years at an Ahmadiyya secondary school in Freetown. He praised the Ahmadiyya Community's long commitment to providing free access to education in Sierra Leone, and he remarked that many of the country's leaders in industry and civil service, as well as chiefs and paramount (regional) chiefs received their formative and secondary education at Ahmadiyya-run schools. This amply demonstrates the invaluable and inestimable contribution to the success and growth of Sierra Leone made so selflessly by members and institutions of the Ahmadiyya Muslim Community. Mr. Bayoh also presented a shirt to Imam Shamshad A. Nasir commemorating the 50th anniversary of Sierra Leone's independence. The Imam has a deep love and attachment to the people of Sierra Leone from his four-year stint as a missionary in the country in the 1980s.

Next, Sierra Leone's ambassador of to the US, his Excellency Mr. Bockarie Stevens, addressed the gathering and thanked the Ahmadiyya Muslim Community for sponsoring the historic event at Baitur Rahman Mosque. His Excellency also praised the Ahmadiyya Community for its contributions to the health and education of the Sierra Leonean people. The ambassador gave a retrospective of the accomplishments of Sierra Leone from the time of its independence in 1961 to the present.

A musical interlude then commenced with Mr. Suleiman Barie leading former students of Ahmadiyya schools in singing the AMC school song.

Imam Shamshad then made some brief remarks, expressing his thanks to everyone for participating in this 50th anniversary celebration. The Imam invited Ahmadi members of the audience – doctors, teachers and others -- who had served the people of Sierra Leone to come forward and relate their experiences. One Ahmadi Pakistani, Abdul Quddus (who was born and raised in Sierra Leone and whose father had worked as a teacher for 27 years), stepped up to the podium to tell everyone how much he cherished his time growing up in that beautiful West African country. He was moved to tears by his fondness for and recollections of the people of Sierra Leone, and his passionate, heartfelt words touched the hearts of all present.

Imam Shamshad ended his remarks by thanking the organizers and participants of the event for making it a truly wonderful and memorable celebration. He also mentioned the names of other missionaries apart from himself who had served in West Africa at some point in their careers and who were all now serving the Ahmadiyya Muslim Community in the United States. These included: Imam Daud Hanif, Imam Irshad Malhi, Imam Zafrullah Hanjira, Imam Zafar Sarwar and Imam Saeed Khalid. AMC National President Dr. Ahsanullah Zafar led the closing silent prayer and then dinner was served, consisting of different cuisines from Sierra Leone, Pakistan and America.

HADITH

Hadhrat Jabir[ra] relates that the Messenger[saw] of Allah said: "On the Day of Judgment, the most beloved of me and closest to me will be those of you who have the best morals; and the most abhorrent ones to me and farthest from me will be those of you who are *tharthar,* i.e., the abusive and braggarts, *mutashaddiq,* i.e., the haughty or *mutafaihiq,* i.e., the arrogant. The Companions said: 'O Messenger[saw] of Alla-h! We know the meanings of *tharthar* and *mutashaddiq.* What is meant by the *mutafaihiq*?' He[saw] said: *Ĥutafaihiq* means an arrogant person.' "

(Tirmidhi abwabul bir walsilah bab fi mamaliyal ikhlaq)

Hadhrat Abu Hurairah[ra] relates that the Messenger[saw] of Allah said: "Be righteous and virtuous; you will be the best of the worshippers of Allah. Be content; you will be counted as the best of the grateful. Desire the same for others, as you desire for yourself; you will be a true believer. Treat your neighbor in the best manner; you will be a true Muslim. Do not laugh excessively as it makes the heart passionless."

(Qashiriyyah bab alqana'at)

Hadhrat Ibn 'Umar[ra] relates that the Messenger[saw] of Allahsaid: "Whosoever wants protection in the name of Allah, you should give him protection. Whosoever begs in the name of Allah, you should give him something and whosoever invites you (to a feast), accept his invitation. Whosoever treats you well, you should compensate him. If you do not have anything to compensate him, then at least pray for blessings for him. Pray for him so diligently that you are satisfied that you have compensated for his favor to you."

(Abu Dawud kitabuzzakat bab 'atiyyata man sala billah)

Hadhrat Abu Dharr[ra] relates that the Holy Prophet[saw] said: "I have been shown the deeds of my people, the good and the bad ones. Among the good, I found the removal from a path of things that inconvenience people, and among the bad, phlegm (thick mucus) lying unburied in the mosque."

(Muslim babunnahi anilbisaq fil masjid)

Hadhrat Abu Hurairah[ra] relates that the Messenger[saw] of Allah said: "One beauty of Islam is that a Muslim shuns the meaningless."

(Tirmidhi abwabuzzuhd, p 55/2)

MAHMOODA NIAZ KHAN

Riffet Khan, Chicago West IL

Mahmooda Niaz Khan was my mother-in-law and a very dear friend of mine. I spent 26 years of my life with her. She was a born Ahmadi Muslim, the daughter of Hahrat Munshi Dainat Khan Sahib, who was one of the 313 companions of Hadhrat Masih-e-Mau'ood[as], and Husan -ara Bagum.

She *was* only three years old when her mother passed away. She was married in 1944 to Niaz Ahmad Khan Sahib, who accepted Ahmadiyyat in 1942. They lived in Qadian, Lahore, Rawalpindi, and later moved to Rochester Hills, Michigan. Most recently, they were living in Carol Stream, Illinois. They raised 9 children, and are blessed with 23 grandchildren and 6 great grandchildren.

She always wanted to go back to Qadian and would tell us that "we all will go there, and I'll show you the places where I grew up". She used to watch the Qadian *Jalsa* with great love, and used to tell stories about her time there. She had a deep love for the *Jama'at*, and respected the office holders and would advise the family members to do the same. If someone ever complained about the office holders, she would say "I don't want to listen to anything against them. They sacrifice their time for the *Jama'at* and leave their house and family behind to work for the sake of the *Jama'at* and Allah. Why don't you pray for them instead of complaining?"

Ammi ji used to listen to Huzoor's *Khutba* regularly, no matter how many times it was repeated and used to pray for Hazoor every time she saw him. She used to pay all her *Chanda* dues on time, and always gave charity to different organizations as *Sadqa*. She responded to the call every time the *Khalifa* of the age called for financial sacrifices towards any scheme, no matter which fund it was; she would make every effort that the money reached the right person.

Ammi ji was a quiet and graceful person, but she always had a smile on her face. I definitely had a good fortune to be among those people whom she loved. Her relationship with my boys was that of a friend. She used to give them great advice, and paid keen attention to their studies, hobbies, and interests. She kept reminding them what Hazoor expected from the *Khuddam* and would tell them to pray for Huzoor and themselves. She would enjoy watching basketball games with them and rooted for their team and enjoyed the wins. She knew a lot of the Bulls players and during the games she would pray for their victory. She appreciated Shahzeb and Shahryar for who they were, made them feel important, enjoyed their jokes and always prayed for them. My boys will miss their *Dadi Ama* very much.

Ammi ji was an especially caring human being; if anyone was ever sick in my family, she would call us three or four times, make food and bring it over to our house and would pray for us. She used to call my husband, Munawar, her angel, and whenever I complained about him, she would say "You don't know him, he is my angel, ask a mother's heart".

Ammi ji always wore nice, clean clothes and always liked people who dressed up nicely, especially going to the mosque, and would instruct the kids to do so. She loved reading *Jama'at* literature and had a great habit of sharing interesting aspects from her reading. She enjoyed gardening, and had a lot of beautiful flowers and even a vegetable patch in her backyard. She was a great cook, and it was our routine to stop by her house after *Jumu'ah* prayers, and she would wait for us and cook our favorite food. Shahzeb loves *zarda* (sweet rice); whenever she cooked that she would bring a big bowl for him and a small one for us and used to say "this big one is for my "*bacha*" (child) Shahzeb, and the small one is for the three of you." She was proud of us that we were working for the *Jama'at*.

During her last days, she was at Farzana's place to watch the 2011 UK Jalsa. She was not feeling well and was taken to the hospital, and remained hospitalized for four days. She was extremely sad that she could not watch the *Jalsa*. During this time, whenever someone visited her, her first questions

would be "How was the *Jalsa*?"

On Monday evening, Munawar and I went to see her, and she was very restless, complaining about her breathing, but kept on saying "It's 12:30 am, both of you have to work in the morning, so go home." We left around 12:45, and Munawar hugged her and kissed her forehead, not knowing that this would be the last time he would be talking to her. She passed away on July 26th, Tuesday morning, around 7:30 am. *Inallilah he wa ina ilaihi rajeoon.*

Ammi ji was an exceptional wife, an amazing mother, an extraordinary mother in law, and a wonderful and special grandmother. We will cherish the past we shared and miss the future we will not have, and pray that Allah help us live up to her expectations that she had for us. May Allah bless her soul, keep her near her loved ones, grant her an elevated place in *Jannatul Firdaus* and reward her abundantly. *Ameen.*

Please pray for my father-in-law, Niaz Ahmad Khan Sahib, my beautiful sister-in-laws, Ayesha Munir, Ghazala Ayaz, Farzana Mahmood, and Rukhsana Mirza, (who did everything they could do to take care of her till her last breath), my husband Munawar Ahmad Khan, and brother-in-law Mubarak Ahmad Khan, that may Allah give them the strength to bear this irreparable loss.

If tears could build a stairway
and memories a lane,
I would walk right up to heaven
and bring you back again."

RELIGIOUS FOUNDERS' DAY

Dr. Kashif Chaudhary, North Jersey

The North Jersey Chapter of the Ahmadiyya Muslim Community USA has had a tradition of holding annual interfaith symposiums. This year's symposium, held on October 30th at the Best Western Regency House Hotel in Pompton Plains, was centered on the concept of "Sanctity of Life." Islam, Christianity, Jainism, Sikhism, Buddhism, Hinduism and Judaism were the religions represented at the conference.

Local director of faith outreach, Mr. Aamer Khokhar, Tabligh Secretary, North Jersey *Jama'at* was organizer of the event. Alongside Dr. Karimullah Zirvi, the Acting President of the local Chapter, he received the guests and directed them to the stage. The conference began with the recitation of the Holy Qur'an by Mr. Saifullah Khaled. This was followed by a welcome speech by Mr. Aamer Khokhar. Eminent religious leaders from the various faiths then spoke on how their respective faiths taught to honor life. The speakers included:

1. Islam: Imam Naseem Mahdi
2. Christianity: Father Joseph Doyle
3. Judaism: Rabbi Daniel Friedman
4. Jainism: Mr. Diwaker Shah
5. Sikhism: Dr. Gurparkash Singh
6. Hinduism: Dr. Mahendra Jani
7. Buddhism: Mr. Paul Baxer

The consensus amongst all faiths was that life was sacred and must be honored at all cost. Any philosophy that teaches against this principle cannot claim to be divine. National Vice President and Missionary in-charge, Imam Naseem Mahdi presided over the conference. He took time to shed light on the recent "Muslims for Life" campaign and how the Ahmadiyya Muslim Community was not merely organizing conferences for life but investing its time and effort on ground to prove its commitment to the cause. Mr. Anthony Mele, a friend of the community and runner for Congress from NY's District 17, also attended the conference and spoke on how religion and the US law both taught to respect life and appreciate its sanctity.

Towards the end of the conference, a video presentation on the Muslims for Life campaign was shown by MKA North Jersey. This was followed by a question and answer session. Gift packets were handed to all speakers and eminent guests.

The conference concluded with silent prayers led by Imam Naseem Mahdi and lunch. Participants at the conference socialized with the speakers during lunch and exchanged ideas and cards.

UPLAND INTERFAITH PRAYER BREAKFAST: A FEAST OF IDEALS AND UNITY

Imam Shamshad A. Nasir

October 25, 2011 marked the 16th annual Interfaith Prayer Breakfast held in Upland at the local fire station. About 120 people from various Faiths gathered for an early morning breakfast featuring fruits, potatoes, eggs, kosher / halal meats, juice, tea, coffee, muffins and assorted pastries.

The morning's spiritual food was provided by area civic and religious leaders, who offered prayers and insightful comments, beginning with uplifting introductory remarks, an invocation and the blessing of the meal by Rev. Jim Rhoads of First United Methodist Church of Upland.

The theme of this year's prayer breakfast was "Love for All, Hatred for None," which is the motto of the worldwide Ahmadiyya Muslim Community.

Introductions and acknowledgements were done by Marilee Rhoads, followed by the new mayor of Upland, Ray Musser, who gave a heart-wrenching story about his son and daughter, both battling terminal diseases, and how through faith, prayer and patience they have overcome their ailments and are now living healthy and productive lives.

Cantor Paul Buch from Temple Beth Israel livened up the crowd with a guitar-backed sing-along audience participation number.

Next up was William Lesher, the past president of the Parliament of the World's Religions, who said that "Love for All, Hatred for None" was an appropriate motto that the followers of all religions should embrace and strive to embody in their daily lives for the betterment of themselves and the world.

Imam Shamshad A. Nasir from the Ahmadiyya Muslim Community's Baitul Hameed Mosque in Chino recited a soul-stirring prayer from the Holy Qur'an, Chapter 18 verse 11, which refers to the early Christians who sought refuge from persecution in the catacombs in Rome where they prayed: "Our Lord, bestow on us mercy from Thyself, and furnish us with right guidance in our affair." Imam Shamshad ended his remarks by reading from the wisdom of the Promised Messiah[as] and founder of the Ahmadiyya Muslim Community, Hadhrat Mirza Ghulam Ahmad[as], on the topic of the conditions for the divine acceptance of prayer. The *Imam* quoted the Promised Messiah[as], who said that God does not accept the prayers of those who have cruelty in their hearts, those who are disobedient to God and His Prophets, and those who are the transgressors, doing evil and creating disorder in the land.

Attorney Soheila Azizi of the Bahai faith spoke passion ately about the Iranian Christian minister facing a death sentence or life in prison for leaving Islam for Christianity. Her story ended with: "Let us all pray that the people of not only Iran, but all nations, have the freedom to worship as they please." Bahais are also heavily persecuted in Iran by the Shia political and religious majority in that country.

Next, Mario Raven from First United Methodist Church of Upland got busy on the keyboard with some good ol' down-home Baptist revival music and singing that took many a participant back to their Gospel roots, even some who were now Muslim.

Rev. Jan Chase from Unity Church of Pomona then took the podium and recounted the well-known story of the group of blind people where each one was given a different part of an elephant to feel and try to deduce what they perceived the elephant to be. The point being, that all perspectives and evidence need to be weighed collectively to arrive at the truth of the matter, not just relying on one source of information.

After final remarks by Marilee Rhoads, the closing prayer was led by Steve Serembe of St. Anthony's Catholic Church.

Cantor Paul Buch closed the festivities with another group sing-along that left everyone sated and serene, with "Love for All, Hatred for None" firmly implanted in their hearts and minds.

INTERFAITH SYMPOSIUM HIGHLIGHTS

Abdul Naseer M. Kakkada, Minnesota Chapter

The Minnesota Interfaith Open Forum (MIOF) held its third interfaith symposium of the year at Brooklyn United Methodist Church in Brooklyn Park, MN on October 16th, 2011. Jewish, Christian, Muslim, Hindu and Buddhist faith traditions were represented at the symposium. The MIOF is collaboration between Hindu, Jewish, Christian and Islamic communities in Minnesota where the Muslims are represented by the Ahamdiyya Muslim Community, Minnesota Chapter. The MIOF formation resulted from a series of Interfaith Symposiums organized by Ahmadiyya Muslim community on yearly basis. Various invited speakers in those symposiums were invited to form an alliance by Ahmadiyya Muslim community to do the interfaith symposiums more often than on yearly basis. The subject of the October 17th symposium was the "Why My Faith is Misunderstood" and the faith traditions noted above were represented by Rabbi Edelheit, Reverend Becky Sechrist, Imam Inamul Haq Kauser, Dr. Shashi Sane, and Ted Meissner, respectively.

The opening speaker, Rabbi Edelheit, pointed out the ongoing argument on whether Mormonism is part of Christianity as an example of misunderstandings that are prevalent in today's society. He lamented that conflict as a result of misunderstandings seems to be the order of the day in the current political and economic climate. As a practicing Jew in a Christian dominated country, the public attitude towards Judaism is that it is just a precursor to Christianity. Rabbi Edelheit concluded by emphasizing that even though Judaism is the oldest among Abrahamic faiths, this does not necessarily mean that it is superseded by Christianity or Islam.

Christian speaker, Rev. Becky Sechrist, started out by mentioning that if one were to draw a circle encompassing critical Christian beliefs, one would see circles of different sizes. As Christian views on Bible, trinity and the role of Jesus differ considerably from one congregation to another, unfortunately, questions are raised as to who is really Christian. Stressing on the importance of tolerance and understanding of differing viewpoints, the speaker mentioned that there seems to be a prevalent misunderstanding regarding Christianity that it does leave open room for people of different faiths to establish relation with God.

The Muslim representative, Imam Inamul Haq Kauser, pointed out that Islam is the most misunderstood faith among all the major religions today to the extent that many in America are scared to hear the word Islam. Touching upon the view on: Islam as a cult, *Jihad,* punishment of apostasy, freedom of speech, personality of Prophet Muhammad[saw], status of women in Islam and polygamy as the key areas of misconception, Imam Kausar highlighted ignorance regarding the teachings of Islam as the key culprit. Besides the role of media in propagating a partial view of Islam, Imam Kauser also highlighted the growing, albeit worrying, trend of politicians wanting to gain easy popularity by condemning Islam. Imam also mentioned that the blame for the current situation facing Muslims is also as a result of illiteracy among Muslims, which has resulted in so-called religious leaders taking advantage of the uneducated masses. Imam Kauser then quoted a leading Western thinker, Sir Bernard Shaw, who praised the wonderful assimilative capacity of Islam and Prophet Muhammad as a savior of humanity. He also quoted former US President Jimmy Carter who regarded Islam as the first major religion to grant proper social status to women. Imam concluded by quoting Holy Prophet's last sermon at mount Arafat whereby he emphasized on equality of all individuals and the need to fair and just towards all.

The Hindu speaker, Dr. Sashi Sane, started by mentioning that as less than 1% of the US population are Hindu, they are faced with many misconceptions from the general public especially regarding polytheism, worship of idols and the segregation of castes. Even though Hindus have many gods, according to the speaker, they believe in just one God. He likened their view of God to human relationships – just as a single human being can be multifaceted and can take on different roles – God can also be multifaceted i.e. with different forms. The speaker explained the Hindu worship of idols as an attempt to capture the various functions and roles of divinity

The way that human beings can relate to. Dr. Sane concluded by explaining the caste system in India whereby people were classified into different social classes (ruling class vs. untouchables for instance) as an effort to promote division of labor and therefore contribute towards advancement of the society

Finally, Ted Meisner, the Buddhist representative stressed on the fact that all faith traditions are misunderstood and therefore it is a factor that unites people of faith. He expanded upon the concept of *Dukha* (suffering/dissatisfaction), which is a by-product of one's attachment to physical life. While Buddhism as a faith focuses intensely on an individual rather than the society, new interpretation of Buddhism is starting to emerge which lays emphasis on social engagement. The speaker concluded by stressing the need to be skeptical of false evidences/propaganda and focusing our efforts towards building bridges between people of different faiths.

The symposium ended with a lively question and answer session in which Imam Kauser was asked many questions about *Jihad* and other misconceptions about Islam. This gave Imam Kauser further opportunity to educate the audience. The Q/A session was followed by refreshments. About 60 people attended the event.

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Regional Waqfe Nau Ijtema – Milwaukee Region

By the Grace of Allah the Regional *Waqfe Nau Ijtema* for the Milwaukee region was held on Oct 22, 2011. The *Ijtema* started with registration at 10:30 AM. Inaugural session started with the recitation of the Holy Qur'an at 11:00 AM followed by English translation, Urdu poem and its English translation. National Secretary *Waqfe Nau* Hafiz Samiullah Sahib gave the welcome address. In his address he stressed the importance of learning Urdu and appreciated the effort of the *Waqfe Nau* boy who had read the poem in Urdu script.

After the inaugural address, boys and girls under seven years of age did the presentations of their prepared material based on their *Waqfe Nau* syllabus. Educational competitions for age group 8 years and older was also held in which boys and girls took part separately.

After the competitions, lunch was served. Subsequently, *Zuhr* and *Asr* prayers were offered, followed by a group photo. Then prize distribution ceremony took place in which awards and trophies were presented by Hafiz Samiullah Sahib.

After the prize distribution, regional missionary Maulana Inamul Haq Kauser addressed the *Waqifeene Nau* and explained the purpose of the *Waqfe Nau* scheme. The concluding address was given by Hafiz Samiullah Sahib where he introduced the online resources on the *Waqfe Nau* website as well as other learning tools.

Alhamdolillah it was a successful regional *Ijtema* that was attended by 25 *Waqifeene Nau* and 15 *Waqifaate Nau* as well as their parents.

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THE BLESSED WAQF-E-JADID SCHEME

Dr. Waseem Sayed

Hadhrat Mirza Bashir-ud-Din Mahmood Ahmad, Khalifatul Masih II[ra], who founded the Blessed *Waqf-e-Jadid* Scheme says:

For the sake of establishing His faith on the earth we must be prepared to go even into the jungles and deserted places and raise His Blessed Name. So I desire that just as some dedicate their lives for the work of Tehrik-e-Jadid, others should dedicate their lives directly to me and under my direction, go and teach this Faith to the people. Even now there are large areas in this Country where, for miles around, there is not even a village. These devotees should go to such places, settle there and teach the people the Holy Quran and Had-ith and their students, in turn, should spread into other regions and thus cover the whole country.. [Alfazal, February 6, 1958]

My purpose with the Waqf-e-Jadid Scheme is that through it a web of our muallaymeen, teachers, should be laid covering the entire Country. ...so that in all places, separated from each other by few miles, a Jama'at muallam, should be situated with a religious school or a shop and the whole year he should be engaged in his work with the people of the area under his care. ...So I say to my friends.. make as many sacrifices for this task as you can and send your names for this Scheme. If we can raise thousands of such muallaymeen we would be able to adequately service the whole Country and train tens of thousands of people every year. [Alfazal, February 16, 1958]

..I again draw the attention of friends to this new Waqf...dedication.. Our Jama'at must remember that if it wishes to make progress then it will have to produce such devotees and will have to lay down in all directions these kinds of networks capable of providing for the needs of reformation, education and training in the spiritual truths ...now is not the time that one murabbee should be going around the whole state visiting from place to place spending an hour here and an hour there.. NO!...Now, the time has come that our murabbee will have to reach every home and hut and this can only happen when you act upon this, my Scheme, and from one end of the country to the other, in every place, such people should be appointed who should live among the people of that area and who, by their pious example, should impress the people of their assigned area and should teach them also and should carry out also the works of reformation and training....And this web should be so large that through it our voice should be capable of reaching every village and place of habitation ... indeed every dwelling of every village...so until we can put in place such an all-encompassing web we will not be able to succeed in our assigned responsibility.. [Alfazal, January 11, 1958]

Our real Scheme is that there should be established in the Country some 1,500 such centers, if this happens, then.. we would have a center every five miles and in this way no portion of our Country would be deprived of the services of reformation, education and training. [Alfazal, March 15, 1958]

Clearly, Hadhrat Khalifatul Masih II[ra] had been guided by Allah to establish an all-encompassing, world-wide-web, so that a spiritual guide should be available to each and every person, a saintly person appointed by, and working under the *Khalifa's* watchful eye, to provide for the reformation, education and training of everyone...this is a huge task and demands from each of us a huge sacrifice.

May Allah enable us all to respond in the measure needed! *Ameen!*

Graduation Ceremonies Held Nationwide

National Education Department

This year, the Department of education for the Ahmadiyya Muslim community USA launched a nationwide initiative to honor our students. The idea was to recognize a student, whether they graduated from elementary, middle, high, graduate or post-graduate school, with a graduation plaque.

During the year 2011, Alhamdulillah, a total of 23 *Jama'ats* held such graduation ceremonies across the nation. As per reports from 19 *Jama'ats*, a total of 255 graduates were honored. All graduates – from elementary level to PhD were honored during the graduation day. The graduation day was designed to be a special day, geared towards the needs of secular education of our students. The programs consisted of interactive discussions and presentations by the students targeted towards their peers.

This program will be held annually inshallah. The weekend of July 7th and 8th is suggested for 2012 graduation ceremony. You might want to lock that date in! Please contact your local Taleem secretary or send us an email at Education@Ahmadiyya.us for questions. More info is available at www.Ahmadiyya.us (Taleem page).

List of the Jama'ats who organized Graduation ceremonies this year:

	Jamaat Name	Graduates
1.	Willingboro	33
2.	South VA	21
3.	Silver Spring	20
4.	San Diego	2
5.	Queens	17
6.	Potomac	14
7.	North VA	7
8.	Miami	4
9.	Long Island	12
10	Laurel	11
11	LA Inland	8
12	Houston South	<15
13	Houston North	<15
14	Harrisburg	7
15	Detroit	17
16	DC	4
17	Dallas	21
18	Chicago West	<15
19	Central VA	13
20	Brooklyn	25
21	Bronx	7
22	Boston	<15
23	Baltimore	12
	Grand Total	255

We also wanted to share a more in-depth report from Dr. Karim Sharif from New York.By the Grace of Allah, on September 18th 2011, the New York Metro region held its Graduation Day ceremony. The event was a result of an initiative taken by the National Department of Education for the appreciation and recognition of the academic achievements of Ahmadi Muslim students.

The program was lead by the National Taleem secretary, Dr. Faheem Younus Sahib. Taleem Secretary of Queens, Dr. Karim A. Sharif, and Taleem Secretary of Brooklyn, Dr. Nadeem Ahmed were also present to assist in the program. The ceremony commenced with the recitation of the Holy Quran by Taimur Hamid of Queens.

After Dr. Karim Sharif's introductory remarks, three recent graduates made rapid fire presentations. Taha Mubeen of Long Island, who graduated from junior high school, gave a discourse conveying the challenges of middle school and noted the increased difficulty of schoolwork in junior high school. Bariah Ahmad of Queens, who graduated from high school, then spoke about the trials faced by Ahmadi girls in high school. She underlined the importance of choosing the proper and righteous company to be around. She also shared her experiences of observing purdah and being a subject of remarks and mockery on account of some peer groups. She said that it was a tribulation and an immense trial for her and what enabled her to bear the trial with patience was a prayer that was revealed to Hadharat Promised Messiah[as] by Allah the Almighty "*Rabb-e-kullo shae-inn khadimoka, Rabb-e-fah fazni, wansurni, warhamni-* O my Lord, everything is at Your service. My Lord, thus safeguard me, and help me, and have mercy on me." She advised others to recite this prayer as well.

Our Keynote speaker was Zujaja Tauqeer of Brooklyn, who is the 2011 recipient of the prestigious Rhodes scholarship. She spiritedly recounted her journey from an Ivy League applicant in Brooklyn Technical High School to an admission to a less prestigious college, the Brooklyn College of CUNY to a decorated Rhodes Scholar from the same college. Thus she repeatedly emphasized the importance of seeing beyond the names of premier institutions, as well as the importance of discarding an inferiority complex regarding any and all stigmas that one may be subjected to. She also pointed out that she had made a firm resolve to identify herself as an Ahmadi in her application to the Rhodes Scholarship, which turned out to be an auspicious event when that became the very first question, in her very challenging interview, where she was asked, "What is an Ahmadi?", the answer to which paved her way to gain confidence as well as brought a special interest to the members of the interviewing panel. It was again the mention of persecution of Ahmadiyyat in Pakistan that turned her answer, to an apparently condescending question, into the one most impressive to the panel. Her discourse proved to be emotional as well as thought-provoking and was received with great appreciation and inspiration by the audience.

Then an interactive session was conducted by Dr. Faheem Younus. Topics such as sending daughters away from home for education, gender biases in households, obsessions with numerical grades, and dealing with racism in the classroom were touched upon. This conversation lasted for around an hour, with active participation from both men and women.

Dr. Karim Sharif then began the prize distribution ceremony, where plaques and gifts were offered to graduating seniors from all institutions. Individual plaques were given to all graduates from elementary school to college level. The names of graduates were announced by the respective *Jamaat's* Taleem Secretaries, namely by Dr. Nadeem Ahmed from Brooklyn, Afzal Shah sahib from Long Island and Dr. Karim Sharif, who announced the names from the Bronx and the New York Jamaat graduates. Plaques were awarded to boys by respected Dr. Faheem Younus sahib and to girls by respected Bushra Butt sahiba, Regional *Sadr Lajna.* Students from New York Jamaat, who had performed exceptionally in this academic year, were also recognized with special prizes at this occasion-an initiative taken by the New York Jamaat.

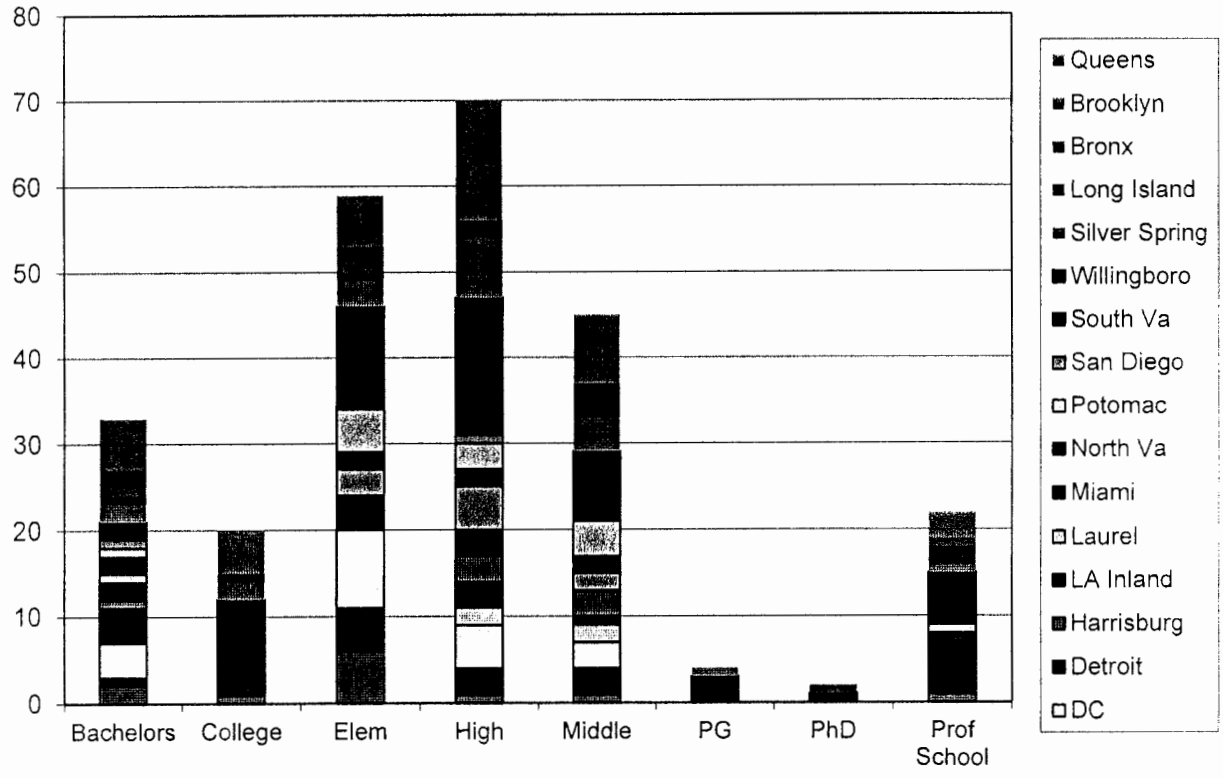
Finally respected Dr. Faheem Younus gave concluding remarks in which he commended the girls of our Jamaat on how they have been excelling in educational pursuits and encouraged the boys to excel as well lest they should be left far behind. He also impressed upon all the students the importance of taking a keen interest in their educational disciplines saying that he would not be giving them any inspirational or emotionally charged speech as this will not win them any big awards or would suddenly turn them into the most accomplished students. It is only their own resolve, commitment and efforts to do well that will help them achieve their goals. At the end he invited respected Nazir Ayaz Sahib Sadr New York Jamaat to conclude the session with silent prayers.

By Allah's grace, approximately 130 adults and children from Metro New York *Jama'ats* attended this program.

Here is an analysis of our graduates, prepared by Riyaz Muhammad from Dallas.

Graduation level based summary

Bachelors	33
College	20
Elem	59
High	70
Middle	45
PG	4
Prof School	22
PhD	2
Grand Total	255



Detailed List of Graduates Honored

Name	Father's Name	Jama'at	Level
Hussain Bin Ammar	Ammar Bin Abbas	Baltimore	Elem
Sarosh Ahmad	Daud Ahmad	Baltimore	Elem
ABDUL BASIT KUKOYI	Yemi Kukoyi	Baltimore	Elem
Rida Ahmad	Mohammad Ahmad Nasir	Baltimore	Elem
Surmad Jamil	Nasir Jamil	Baltimore	Elem
Tahira Ammar	Ammar bin Abbas	Baltimore	Middle
Basir Jamil	Nasir Jamil	Baltimore	High
Raeesa Shahzad	Latif Ahmad Bhatti	Baltimore	College
Asif Jamil	Nasir Jamil	Baltimore	Bachelors
Ms. Talat Chaudhry	Halim Chaudhry	Baltimore	Bachelors
Bilal Rana	Kaleem Rana	Baltimore	Prof School
Ahsan Amjed	Tariq Amjed	Central Va	Elem
Natasha Bilal Ghumman	Bilal Ijaz Ghumman	Central Va	Elem
Sabiha Basit	Shoaib Basit	Central Va	Elem
Zoya Virk	Haroon Rashid	Central VA	Elem
Taha Novid	Novid Aslam	Central Va	Elem
Abdul Rehman Johnson	Ahmad Johnson	Central Va	Middle
Adil Chaudhry	Tahir Chaudhry	Central Va	Middle
Maha Mirza	Zamir Ahmad Mirza	Central Va	Middle
Tahir Novid	Novid Aslam	Central Va	High
Aneela Wadan	Basharat Wadan	Central Va	High
Nasir Ahmad Chaudhry	Tahir Chaudhry	Central Va	High
Ameena Afzal chaudhry	Mohammad Afzal Chaudhry	Central Va	Bachelors
Saud Ahmad Iqbal	Iqbal Rashid Ahmad	Central Va	PG
Faiza Chaudhry	Mahir Chaudhry	Dallas	Elem
Fareha Hussain	Arif Hussain	Dallas	Elem
Haseeb Sheikh	Mahfooz Sheikh	Dallas	Elem
Khalid Antwi	Muhammad Antwi	Dallas	Elem
Jasim Ahmad Ijaz	Amir Ijaz	Dallas	Elem
Muhammad Abdullah Zeb	Muhammad Aurengazeb	Dallas	Elem
Muneeb Ahmad Kashmiri	Nusrat Tasneem	Dallas	Elem
Tooba Malik	Munawwar Malik	Dallas	Elem
Faiza Khan	Aftab Khan	Dallas	Middle
Fraz Ahmed Faiz	Faiz Rasheed	Dallas	Middle
Zaha Cheema	Naghman Cheema	Dallas	Middle
Imran Ahmed	Anjum Ahmed	Dallas	High
Iqra Aftab	Munir Ahmad Aftab	Dallas	High
Naila Kanwal Butt	Nasir Ahmad Butt	Dallas	High
Sarah Malik	Hameed Malik	Dallas	High
Zirwa Baseer	Baseer Sheikh	Dallas	High
Munnaza Waqar	Syed Waqar	Dallas	Bachelors
Waqas Hussain	Imtiaz Hussain	Dallas	Bachelors
Zainab Chaudhary	Akram Shahid Chaudhry	Dallas	Bachelors

Zeeshan Aftab	Munir Ahmad Aftab	Dallas	Bachelors
Shiza Abdullah	Tahir Abdullah	Dallas	Elem
Fazila Tariq	Tariq Mahmood	DC	Middle
Mamoon Hussain	Tahir Mahmood	DC	Middle
Summra Ahmad	Mahmud Ahmed	DC	High
Minahil Bajwa	Zaheer Ahmad Bajwa	DC	High
Tubraize A Khan	Pervaiz Khan	Detroit	Elem
Amaan butt	Aamir Butt	Detroit	Elem
Hasan Qureshi	Mansoor Qureshi	Detroit	Elem
Hamza Ahmed	Naseem Ahmed	Detroit	Middle
Ayaz Khan	Ajaz Khan	Detroit	High
Umair Ahmed	Naseem Ahmed	Detroit	Bachelors
Dr. Omar Farooq Ahmad	B.K. Ahmad	Detroit	Prof School
Nauman Mangla	Inayat Ullah Mangla	Detroit	Bachelors
Saba Mangla	Usman Mangla	Detroit	Elem
Maria Qadir	Rizwan Qadir	Detroit	High
Shazia Ijaz	Mujeeb Ijaz	Detroit	High
Nudrat Ahmad	Ahmad	Detroit	Bachelors
Sophia Naureen Ahmad	B.K. Ahmad	Detroit	Bachelors
Raffat Ahmad	Salahuddin Saleem Ahmad	Detroit	Prof School
Nudrat Ahmad	Salahuddin Saleem Ahmad	Detroit	Prof School
sarwat ahmad	Salahuddin Saleem Ahmad	Detroit	Prof School
Anjum Ahmed	Ahmed	Detroit	PG
Subrina Ahmad	Late Dr. Khalid Ahmad; Mother(Uzma Ahmad)	Harrisburg	Middle
Saaniya Rahman	Saif ur Rahman	Harrisburg	Middle
Adeel Bhatti	Kalim Bhatti	Harrisburg	Middle
Basil Ahmad Bhatti	Kalim Bhatti	Harrisburg	High
Munazza Javed Bhatti	Javed Ahmad Bhatti	Harrisburg	High
Asifa Nusret Bhatti	Naweed Bhatti	Harrisburg	High
Bakhtiar Syed	Syed Shahid Iftikhar	Harrisburg	Bachelors
Fatima Ansari		LA Inland	High
Saliha Dar		LA Inland	High
Mujdah Sadiq		LA Inland	High
Durre Sameen Farooq		LA Inland	Bachelors
Faeyza Ahmed		LA Inland	Bachelors
Naila Khan		LA Inland	PG
Nadia Mubashar		LA Inland	Prof School
Dr. Kanwal Alveraz		LA Inland	PhD
Zumra Choudhry	Tariq Choudhry	Laurel	Elem
Hamza Ilyas	Ilyas Nazir	Laurel	Elem
Sabeena Khan	Mujibullah Khan	Laurel	Elem
Zonish Wahlla	Tariq Choudhry	Laurel	Middle
Dureaden Khan	Naseer Khan	Laurel	Middle
Naila Choudhry	Shaukat Choudhry	Laurel	High
Raaheela Ahmed	Shukoor Ahmed	Laurel	High
Abir Chaudhry	Mushtaq Chaudhry	Laurel	High
Sakandar Ahmad Khan	Rabnawaz Khan	Laurel	High
Harris Ahmad	Mansoor Ahmad	Laurel	High
Nadia Khan	Mujib Khan	Laurel	Bachelors

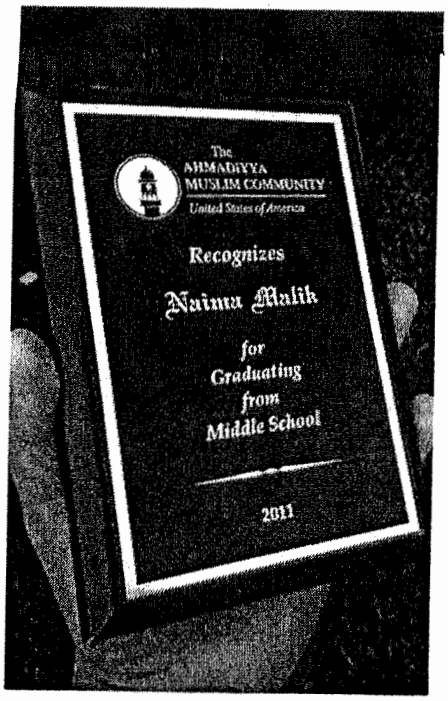
Fahad Naeem	Mohsin Naeem	Miami	Prof School
Ahmad Naeem Khalid	Akram Khalid	Miami	Bachelors
Sadia Munawar Chaudhry	Munawar Ahmad Chaudhry	Miami	Bachelors
Aunzela Anwar	Dr. Anwar Kashif	Miami	Middle
Amna Aslam	Mohammad Aslam	North Va	Elem
Rida Ahmad	Shakeel Ahmad	North Va	Elem
Ali Raza	Alla ud din	North Va	Middle
Nabeel Zahid	Nasarullah Zahid	North Va	High
Hana Bushra	Shakeel Ahmad	North Va	High
Rabia Khan		North Va	College
Naima Malik	Malik Mujeeb	North Va	Prof School
Danyal A Choudry	Javed A Choudry	Potomac	Elem
Saamia Bashir	Khurram Bashir	Potomac	Elem
Imann Zaffar	Bushra Zafar	Potomac	Elem
Harris Malik	Waheed malik	Potomac	Elem
Imran Zaffar	Zaffar Ahmad (Late)	Potomac	Elem
Kinza Shafiq Khan	Shafiq Ahmed Khan	Potomac	Middle
Noreen S. Malik	Rafi Malik	Potomac	Middle
Waleed Malik	Waheed malik	Potomac	Middle
Shamyla Malik	Mohammad Rafi Malik	Potomac	Middle
Adeel Malik	Rafi Malik	Potomac	High
Javaria Javaid	Javaid Anwer	Potomac	High
Saad Ahmed	Salim Syed	Potomac	High
Mufleha Ahmad	Zaheeruddin Ahmad	Potomac	Bachelors
Tariq Ahmad	Mahmood Ahmad	Potomac	Prof School
Shafat Sirajee	Moyenuddin Sirajee	San Diego	Bachelors
Samaira Sirajee	Moyenuddin Sirajee	San Diego	High
Murad Ali Bhatti	Nasir Bhatti	Silver Spring	Elem
Musa Lughmani	Naeem Ahmad Lughmani	Silver Spring	Elem
Khaleeq Ahmad Malik	Rafiq Ahmad Malik	Silver Spring	Elem
Sulaiman Yaqub Asad	Musa Sharif Collidge Asad	Silver Spring	Middle
Sara Nazir	Mureed Nazir	Silver Spring	Middle
Saif Bhatti	Saleem Bhatti	Silver Spring	Middle
Uzair Ahmad	Kaiser Ahmad	Silver Spring	Middle
Mehwish Khan Lughmani	Naeem Ahmad Lughmani	Silver Spring	High
Sobia Ahmad	Mukhtar Ahmad Malhi	Silver Spring	High
Bilal Khan	Zafar Khan	Silver Spring	High
Omer Khokhar	Rashid Khokhar	Silver Spring	High
Zeshan Malik	Ijaz Malik	Silver Spring	High
Tanzeel Ahmad	Mian Zafar Ahmad	Silver Spring	High
Usfund Khan	Mukarram Khan	Silver Spring	High
Hiba Malik	Waheed Malik	Silver Spring	College
Durre Sameen Solangi	Khalil Solangi Shaheed	Silver Spring	College
Sheharyar Sarwar	Muhammad Sarwar Bhatti	Silver Spring	Bachelors
Humda Mubarka	Anis Ahmed	Silver Spring	Bachelors
Mansoor Tahir Shams	Muhammad Rashid Shams	Silver Spring	PG
Ms. Lubna Roohi Malik	Nasir Mahmood Malik	Silver Spring	Prof School
Hasher Kaleem	Majeed-ullah Kaleem	South Va	Elem
Usama Ahmad Gill	Masood Ahmad	South Va	Elem

Aisha Salik	Rafaquat Salik	South Va	Elem
Umer Sultan Ahmed	Mubarik Ahmed	South Va	Elem
Asadullah Khan Choudhry	Mohammad Zafarullah Khan	South Va	Elem
Maarij Virk	Inamullah Virk	South Va	Elem
Timur Ahmed	Mubarik Ahmed	South Va	Middle
Rimsha Iqbal	Iqbal Ahmad	South Va	Middle
Zeeshan Ahmad	Anwar Ahmad	South Va	Middle
Rizwana Mubashir	Mubashar Ahmad	South Va	High
Intesar Ahmad Tariq	Iftikhar Tariq	South Va	High
Moqaddas Bashir	Bashir Langah	South Va	High
Sharjeel Ahmed	Munawar A. Malik	South Va	High
Muneeb Ahmed Khan	Munawar Saeed	South Va	High
Nabeel Aasi Zahid	Nasarullah Zahid	South Va	High
Jahanzeb Piracha	Mansoor Piracha	South Va	High
Arham Mansoor	Mansoor Ahmad	South Va	College
Naira Munir	Munir-ur-Rehman	South Va	College
Arslan Yusuf	Muhammad Yusuf Tabish	South Va	College
Maliha Jalal Luqman	Chairul Bahri	South Va	Bachelors
AmtulNoor Peterson	Munawar Malik	South Va	Bachelors
Naima Shaikh		Willingboro	Prof School
Naveed Safer Gil		Willingboro	Prof School
Robert O'Leary		Willingboro	Prof School
Noman Riaz		Willingboro	Prof School
Ali Zarar Saleem		Willingboro	Prof School
Qanita Sanori		Willingboro	College
Quratul Ain		Willingboro	College
Sarah Safee Chaudhri		Willingboro	College
Shanzay Ahmad		Willingboro	College
Iram Sadaf Padder		Willingboro	College
Muzna Sheikh		Willingboro	Prof School
Shamyla Din		Willingboro	College
Madeeha Talat Syed		Willingboro	College
Amaar Syed		Willingboro	High
Muneeb Malik		Willingboro	High
Amer Ahmad		Willingboro	High
Mabroor Saqib		Willingboro	High
Sonia Anwar		Willingboro	High
Safeena Padder		Willingboro	High
Khola Aijaz		Willingboro	High
Zunair Syed		Willingboro	High
Alishba M. Syed		Willingboro	Middle
Shahbaz Ahmad		Willingboro	Middle
Tuba Maqbool		Willingboro	Middle
Wardah Bajwa		Willingboro	Middle
Shumaila Sanori		Willingboro	Middle
Zaynab Masood		Willingboro	Elem
Noor Ulhuda Ahmad		Willingboro	Elem
Saima Malik		Willingboro	Elem

Tooba Bajwa		Willingboro	Elem
Alya Ahmad		Willingboro	Elem
Waqar Ahmad		Willingboro	Elem
Ayesha Zaman		Willingboro	High
Ammarah Mehmood	Tahir Mehmood	Queens	Middle
Usmaan Razzaq	Mohammad Razzaq	Queens	Middle
Husna Nasir	Abdul Rasheed Nasir	Queens	Middle
Fareed Sanusi	Fassasi Sanusi	Queens	High
Nida Nasir	Nasir Ahmad	Queens	High
Lyla Mansoor	Naeem Mansoor	Queens	High
Arif Bhatti	Zulfiqar Bhatti	Queens	High
Maham Ahmad	Aziz Ahmad	Queens	High
Khoshnoor Piracha	Rehana Shehzad	Queens	High
Binash Nayab	Musa Muhammad	Queens	College
Bariah Naeem Ahmad	Naeem Ahmad	Queens	High
Atika Ahmed	Rafiq Ahmed	Queens	Bachelors
Farasat Umer Ahmad	Basharat Ahmad	Queens	Bachelors
Dr. Afshan Malik	W/O Faheem Malik	Queens	Prof School
Sadique Attah	Al-Hassan Attah	Queens	Elem
Atiq Bhatti	Zulfiqar Bhatti	Queens	Middle
Khurram Bajwa	Zinda Mehmood Bajwa	Queens	Prof School
Talha Malik	Manzoor Malik	Brooklyn	Elem
Mehnoor Khan	Khalid Khan	Brooklyn	Elem
Sabaha Ahmad	Tauqeer Ahmad	Brooklyn	Elem
Samama Ahmad	Ahmad Maqsoodh	Brooklyn	Elem
Aroosha Noor	Noor Ahmad	Brooklyn	Elem
Arsalan Janjua	Naeem Janjua	Brooklyn	Middle
Qasim Rana	Afzal Rana	Brooklyn	Middle
Waleed Ahmad	Saeed Ahmad	Brooklyn	Middle
Abdal Alam	Mehboob Alam	Brooklyn	Middle
Hiba tun Noor	Nadeem Ahmad	Brooklyn	High
Bilal Ahmed	Shabaz Ahmed	Brooklyn	High
Absar Alam	Mehmood Alam	Brooklyn	High
Sohail Raza	Late Saleem Raza	Brooklyn	High
Tahir Raza	Late Saleem Raza	Brooklyn	High
Aramish Afzal	Afzal Rana	Brooklyn	High
Shamsa Rana	Mohsin Rana	Brooklyn	High
Sikder Qais	Zafar Sikder	Brooklyn	Bachelors
Anam Karamat	Karamatullah	Brooklyn	College
Nadia Aftab	Mudassar Aftab	Brooklyn	Bachelors
Maria Zubair	Shahed Ahmed Zubair	Brooklyn	Bachelors
Amtul Mateen	Muhammad Hafeez	Brooklyn	College
Shahida Tabassum	Muhammad Hafeez	Brooklyn	College
Abeeha Alam	Mubashir Alam	Brooklyn	College
Sanaa Afia Malik	Majid Maiik	Brooklyn	Prof School
Zujaja Tauqeer	Tauqeer Ahmad	Brooklyn	Bachelors
Ahmad Salman	Luqman Fareed Ahmad	Long Island	Elem
Bushra Zubia Ahmed	Dr. Laeeq Ahmad	Long Island	Middle
Taha Mobeen	Dr. Jaafar Mobeen	Long Island	Middle

Mubarak Kahloon	Rashid Masood Kahloon	Long Island	Middle
Hania Mehmood	Arif Mehmood	Long Island	Middle
Areeba Thakir	Naeem Thakir	Long Island	High
Ataul-Salaam Bhatti	Naveed Ahmad Bhatti	Long Island	PhD
Rizwan Tahkir	Naeem Thakir	Long Island	College
Ramla Malik	Hamid A. Malik	Long Island	Prof School
Sumera Khan	Saleem Khan	Long Island	Bachelors
Ramla Malik	Mohammad Quazi	Long Island	Prof School
Nabeel Quazi	Luqman Fareed Ahmad	Long Island	High
Faraz Ahmed	Naeem Ahmed	Bronx	Elem
Zaafar Mahmood	Tahir Mahmood	Bronx	Elem
Raheel Yanful	Majeed Yanful	Bronx	Elem
Bushra Saleem	Saleem Cheema	Bronx	Bachelors
Waheed Yanful	Majeed Yanful	Bronx	Bachelors
Rafiq Farid	Adu Farid	Bronx	Prof School
Aisha Saleem	Saleem Cheema	Bronx	Bachelors

We express our sincere gratitude to respected Ameer sahib for his guidance and respected *Sadr Lajna Ima'illah Sahiba* for her unwavering support. We also thank all our local Taleem secretaries for their efforts in making this program successful. Please remember the members of National Taleem Team, Riyaz Muhammad, Dr. Karim Shareef, Rafi Ahmad, Ahmad Malik, Sajid Khan, and Muhibb Dyer in your prayers. May Allah bless them all.



A Letter Written by Hadhrat Mufti Muhammad Sadiq[ra] to Mr. Ahmad Houssein Sookia

MAHBUB ALAM & SONS
NILA GUMBAD, LAHORE, India

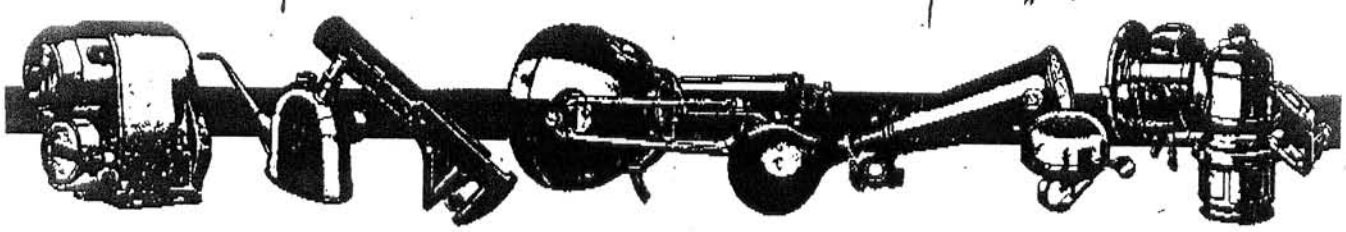
LUCAS KING OF THE ROAD

d/- June 6/1934

My Dear Mr. Sookia- السلام علیکم - I am on my way to Kashmir on 2½ month's leave for Health & there I intend to do some research work about Jesus' tomb. your letter of 5th. May has been re-directed to me from Qadian, & I write this in haste to thank you for the same. From Bro. Nasrooya's letter I knew of your son's illness & have prayed for his Health. May Allah keep him ever healthy and prosperous. For the young Muslims in America etc. you shd. write to the Missionaries there. I am not much in touch with them as it is now 10 years that I returned to India. As regards the Brief Sketch of my life you shd. write to me when you read in Alfazl of my returning to Qadian.

Born - 11-1-1872 Thursday
Educated at Bhera Punjab -
Jammu State
& Lahore -
Performed Baiat - Winter 1890-1891

Teacher Jammu High School — 1890-1894
" Islamia School Lahore, 1894-1896
Clerk, Accountant Genl's Office —— 1896-1902



بسم الله الرحمن الرحيم

In the name of Allah, the Gracious, ever Merciful

Majlis Ansārullāh

An Auxiliary of Ahmadiyya Muslim Community

United States of America

Muslims who believe in the Messiah,
Hadrat Mirza Ghulam Ahmad Qadiani (peace be on him)

Hadrat Khalīfatul Masīh Al-Khamis (ayyadahullahu ta'ala binasrihil-'aziz) has graciously approved the following 'Āmila of Majlis Ansārullāh USA for 2012:

Name	Office	Majlis
Wajeeh Bajwa	Sadr	Orlando
Khaled Ata	Nā'ib Sadr Awwal	Potomac
Imran Hayee	Nā'ib Sadr Saf Dom	Minnesota
Muzaffar Ahmad Malik	Mu'āwin Sadr (IT)	Laurel
Basit Khan	Mu'āwin Sadr (Special Projects)	Baltimore
Maqbool Ahmad Tahir	Qā'id Umumi	Detroit
Rafiuddin Malik	Qā'id Ishā'at (Publication)	Columbus
Rizwan Qadir	Qā'id Ithar (Social Services)	Detroit
Munawar A. Saqib	Qā'id Māl (Finance)	Willingboro
Monas Ahmad Chaudry	Qā'id Ta'līm (Education)	Los Angeles East
Syed Fazal Ahmed	Qā'id Ta'līmul Qur'ān (Education of the Holy Qur'ān)	Philadelphia
Syed Sajid Ahmad	Qā'id Tablīgh (Preaching)	Minnesota
AbuBakar Bin Saeed	Qā'id Tāhrīk Jadīd	Milwaukee
Muneeb Ahmad	Qā'id Tajnid (Membership)	Chicago West
Muhammed K. Owusu	Qā'id Tarbiyat (Training)	Richmond
Waseem Ahmad	Qā'id Tarbiyat Nau Mubā'i'īn (New Converts)	Indiana
Abdullah Ennin	Qā'id Waqf Jadīd	Milwaukee
Tanvir Ahmad	Qā'id Zehanat wa Sehat-e-Jismani (Health)	New Orleans
M. Dawood Munir	Auditor	Cypress-Houston

Please pray that Almighty Allah enable these individuals to serve Majlis in the best possible manner, *Amīn.*

وَالسَّلَام

Sincerely,

Wajeeh Bajwa
Sadr, Majlis Ansārullāh, USA

Dear Respected Members:

Assalamu Alaikum wa Rahmatullah wa Barakatuhu.

With the grace of the Almighty Allah, the New York Jama'at has printed its 25th Annual Calendar for 2012. The theme for this year's calendar is "**The Qur'anic Prophecies in the Modern Age**". As in previous years, we have invested great efforts to make the calendar attractive, useful and accurate. This year's theme provides Qur'anic references on prophecies that were fulfilled at present era.

You can place your orders in the following ways:

1. Mail your orders at the above address (order form is on the back of this letter)
2. Fax orders at: (718) 479-3346
3. Email at: shoeb@alislam.org

The price per copy is only $2, plus postage. The postage rates are as follows, based on First Class/Priority Mail. For 2nd Day Air and Overnight Delivery, the rates are higher.

Quantity	Postage	Quantity	Postage
1	1.40	25	10.00
5	4.50	30	12.50
10	6.00	40	15.00
15	7.50	50	20.00
20	8.00	100	30.00

Kindly pray for the success of the 2012 Calendar and the people who worked diligently to produce it. May Allah reward them. *Ameen*. Since there wasn't any sponsorship, only a limited number of Calendars were printed. The main reason why we have finished printing the Calendars in the month of December is because we hope that you may utilize the calendars as a form of *Tabligh* by giving them to your non-Ahmadi friends and neighbors. We wish you a blessed and prosperous New Year.

Jazakallah!

Wassalam.

Shoeb Abulkalam
Secretary Publications
New York, USA

2012 Calendar Order Sheet

Name: _____

Jama'at: _____

Address: _____
(Street)

_____
(City) (State) (Zip Code)

Phone: (Include area code)_____ Email:_____

No. of Copies Requested	Rate	Postage	Total
	$2		

The price per copy is only $2, plus postage. The postage rates are as follows, based on First Class/Priority Mail. For 2nd Day Air and Overnight Delivery, the rates are higher.

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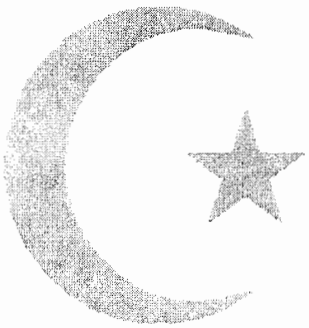
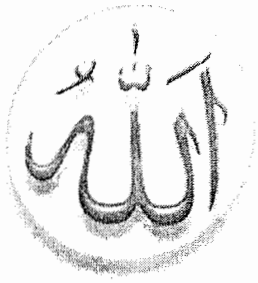
10	6.00	40	15.00
15	7.50	50	20.00
20	8.00	100	30.00

Please send completed order forms to:



Bait-uz-Zafar
Publications Department
188-15 McLaughlin Avenue
Holliswood, NY 11423

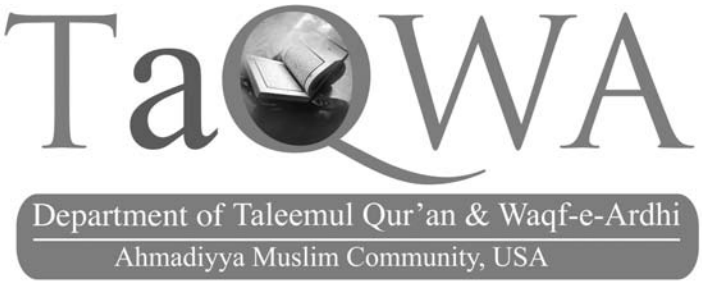
Mosque Phone: 718 479-3345
Mosque Fax: 718 479-3346
Email: shoeb@alislam.org



Emergency Contact: Shoeb Abulkalam, *Secretary Publications, NY*

Please make checks payable to:

AMI (Publications)



Taleem-ul-Quran and Waqf-e-Ardhi (TaQWA)

Three years ago, Hadhrat Mirza Masoor Ahmad[at] established a new office of Waqf-e-Ardhi combined with Taleem -ul-Quran as one department in every country called Taleem-ul-Quran and Waqf-e-Ardhi (TaQWA). This update contains many projects under taken by the information technology (IT) department of TaQWA.

TaQWA IT Projects
The TaQWA IT department in the US has initiated several projects in the last year with the purpose of developing a series of capabilities, which will enable its users, the members of the Jama'at-e-Ahmadiyya, to participate in the Waqf-e-Ardhi scheme and in learning the Holy Quran. In this report, we present an introduction to the TaQWA IT projects and their current state. *We also highlight the technologies being used by these projects and hope that other Ahmadies who are experts in the field and wish to volunteer their time for these projects will join our team.*

TaQWA IT Infrastructure, *by Zafar Nasir*
The TaQWA IT team has been developing additional features and improving the functionality of existing applications and websites. The TaQWA IT team has also been working on a number of projects that will promote the learning of the Holy Quran and will make it easier for members of the Jama'at to access existing and new resources. To accommodate all applications and to consolidate various web entities under a single platform, new and dedicated hardware is being procured. TaQWA IT team has researched the requirements of different applications and the hardware available from different providers and is in the process of procuring the required hardware.

TaQWA Departmental Portal, *by Ahmad Suhail*
The TaQWA IT team has been working on a baseline web portal that will serve as a blueprint for other web portal solutions for the Jama'at including Al-Furqan, Waqf-e-Ardhi, Word-of-the-Day, etc. For these projects the TaQWA web portal will also act as a gateway.

Recently, TaQWA IT team has successfully linked the ahmadiyya.us and altaqwa.us portals. This will allow our users to navigate through both the websites in an efficient way.

The TaQWA IT team's efforts can be categorized into two major areas. The first is to enhance and standardize the appearance and the visual design of the TaQWA portal. This is being accomplished by adding navigation bars on the top (with drop-down menus) and left (with sideway pop-up menus) of the portal's interface. Other visual designed changes are based on the feedback from the TaQWA IT team members and the user's of the TaQWA portal.

The second is to ensure that the TaQWA portal conforms to the latest trends and standards in developing Rich Internet Applications (RIA). This will include developing a portal application that embraces the Model-View-Controller (MVC) and Service Oriented Architectures (SOA), utilizes Representational State Transfer (REST) web services, and incorporates AJAX, which allows for building an interactive web application. All of the these technologies combined will provide a very robust, interactive and user-friendly, easily maintainable, secure and useful portal for the members of the Jama'at, which in turn would enhance their overall learning experience.

Taleem-ul-Quran and Waqf-e-Ardhi (TaQWA) (con't)

TaQWA Waqf-e-Ardhi,
by Syed Shahid Mahmood and Anees Ahmad

By the grace of Allah, the Waqf-e-Ardhi (WA) team has been working efficiently. Phase 1, which includes initial development and testing, is close to completion and will be ready for the pilot release in the near future, Insha'Allah. The Waqf-e-Ardhi application allows devotees to register online, submit requests for devoting their time, and the local Jama'at representatives to submit their needs. This application facilitates matching the devotees with the needs of Jama'ats across the nation.

Important functional modules, including devotee registration, need profile submission and assignment management, have been implemented successfully. The testing of individual modules has been completed, and the key issues identified during the testing phase are under the process of fixing. End-to-end or pre-pilot testing of all modules is in progress.

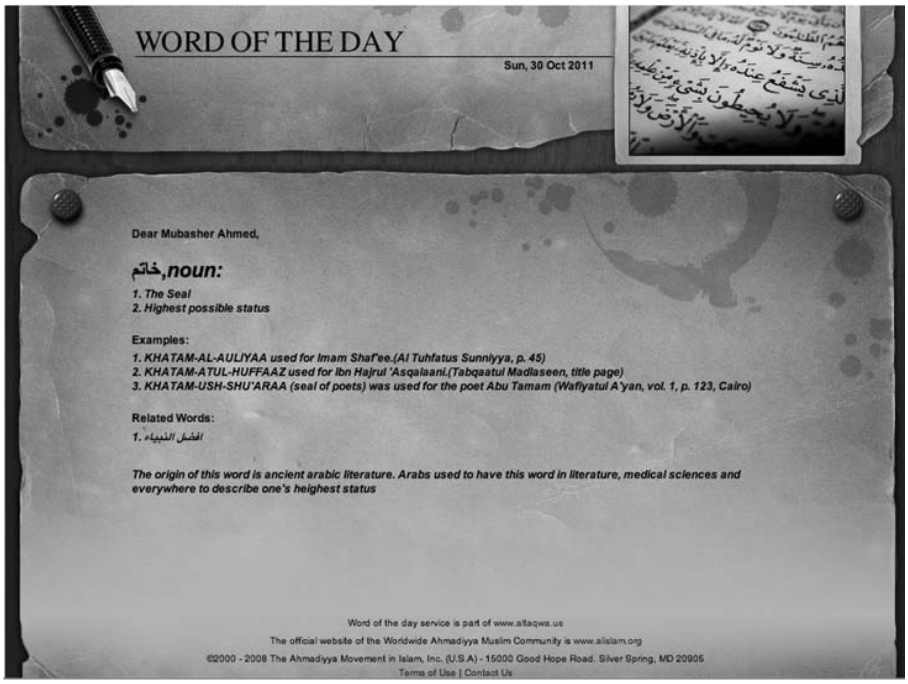
We have asked the selected Jama'ats to help us in the end-to-end testing phase. These Jama'ats will work closely with the WA team and will learn the usage of the WA application to carry out their WA tasks. During this time, we expect to receive feedback from the users of the WA application, which will be helpful in identifying any issues and fixing them before the pilot release. We hope to have the WA application available to all Jama'ats by January of 2012, Insha' Allah.

TaQWA Word-of-the-Day,*by Syed Yasir-bin-Talha*

The objective of the Word-of-the-Day (WOD) project is to promote the learning of the Holy Quran by creating an interest and understanding of the words in the Holy Quran. Initially one word along with its meaning and its use in the Holy Quran will be emailed every day to the Jama'at members who have subscribed to the Word of the Day application. The project will Insha'Allah evolve into an online encyclopedia of the Holy Quran where members will be able to access more detail about the words in the Holy Quran. This will include (but is not limited to) the complete meaning of the word, its root, graphical representation and the word's statistical information (for example the number of time it has been used in the Holy Quran).

Taleem-ul-Quran and Waqf-e-Ardhi (TaQWA) (con't)

Currently, the WoD team is working on an automatic email generator and a data upload utility, which will also be used in other TaQWA IT projects in the future. The prototypes for the automatic email generator and data upload utility modules have been successfully developed.



TaQWA Al-Furqan, *by Awais Butt*

The Al-Furqan team has successfully transitioned from the previous conferencing solution (Adobe Connect Pro) to a newer integrated and web-based conferencing solution called WebEx. This solution is Cisco based and provides an integration of audio and web conferencing at lower costs. It will Insha'Allah enable the Al-Furqan project to efficiently utilize the available funds and resources. The audio and video quality of WebEx is better than the previously used solution and WebEx provides a user-friendly interface.

Holy Quran – My Guidance

Regional Talim-ul-Quran Conference, Pacific Northwest Region (Bay Area Jama'ats)

By Intisar Malhi, Regional Secretary

The annual regional Talim-ul-Quran conference for the Pacific Northwest Region was held in Baitul Baseer Mosque, Milpitas, CA on September 18th 2011. "Holy Quran – My Guidance" was chosen as the theme for the conference in order to convey a coherent message and demonstrate the application of the Holy Quran in our daily lives. Following is a summary of each agenda item:

Holy Quran – A guide for a successful businessman

This talk was delivered by Mohammad Ahmad Chaudry who underlined the significance of following the teachings of the Holy Quran to achieve success in our workplaces and businesses. He also discussed practical examples of the potential challenges one faces when the Quranic teachings are ignored.

Holy Quran – A guide for a successful student

Umer Momin, a high school student, highlighted how the Holy Quran guides students to increase their learning and excel in different fields of education.

Holy Quran – A guide for the scientifically inclined

This talk was presented by Atif Chaudry who presented his ideas in the context of the speech by Dr. Abdul Salam on Science and Islam. He specifically pointed out that the Holy Quran and Islam is not in conflict with Science. In fact Science is used to prove the laws of nature as presented in the Holy Quran.

Holy Quran – A guide for a scholar of religion

Raqib Wali sahib lead this talk where he discussed how Holy Quran proves the truth of other religions and their prophets. He also discussed some common allegations against the Holy Quran and provided clear evidence to demonstrate their inaccuracy.

Research Competition

A team based research competition was also held that was centered on the theme of the Holy Quran. The teams randomly picked a topic and submitted a paper on the topic selected. Both women and men participated in this competition and the winning teams received prizes on Eid-ul-Adha.

Holy Quran – A guide for attaining Taqwa

Imam Mubasher Ahmad wrapped up the event by stressed upon the importance of Taqwa being the key to our success in our lives in this world and the world hereafter. He pointed out that the only source for attaining true Taqwa is the Holy Quran through which we could enrich our lives. The program concluded with Dua with the prayers that may Allah enable all of us to seek guidance from the Holy Quran and implement the teachings of the Holy Quran in our daily lives.

USA Jama'at Local, Regional and National

Activities Calendar 2012

Start	Finish	Day	Activity	Type	Level
January					
01/01/12	01/01/12	Su	Review of 2011 activities and Plan for 2012 activities	Jama'at	Local
*01/14/12	01/14/12	Sa	Regional Waqfe Nau Ijtema at Miami, FL	Jama'at	South Region
*01/14/12	01/14/12	Sa	TQ Class at Orlando, FL	Jama'at	Local
*01/15/12	01/15/12	Su	TQ Class at Miami, FL	Jama'at	Local
*01/21/12	01/22/12	Sa-Su	Ansar Leadership Conference, Houston, TX	Ansar	National
01/28/12	01/29/12	Sa-Su	Parent – Murabbi Atfal Conference (to be held in each Jama'at)	Khuddam	National
February					
02/01/12	02/29/12	Wed-Wed	Special Tabligh Month	Jama'at	Local
02/04/12	02/04/12	Sa	National Amla Meeting at Baitur Rahman Mosque	Jama'at	National
02/05/12	02/05/12	Su	Seeratun Nabi Day	Jama'at	Regional
*02/11/12	02/11/12	Sa	Regional Waqfe Nau Ijtima at New York Metro Area	Jama'at	North East Region
*02/11/12	02/11/12	Sa	TQ Class at Atlanta	Jama'at	Local
*02/12/12	02/12/12	Su	TQ Class at Tennessee	Jama'at	Local
02/19/12	02/19/12	Su	Musleh Mau'ood Day	Jama'at	Regional/Local
*02/25/12	02/26/12	Sa-Su	Public Affairs National Seminar venue TBD	Jama'at	National
*02/26/12	02/26/12	Sa-Su	TQ Class at Tuscon/Phoenix - Arizona	Jama'at	Regional/Local
March					
*03/03/12	03/03/12	Sa	Regional Waqfe Nau Ijtima at Baitul Baseer, San Jose, CA	Jama'at	North West Region
*03/04/12	03/04/12	Su	Regional Waqfe Nau Ijtima at Los Angeles Metro Area, CA	Jama'at	South West Region

USA Jama'at Local, Regional and National

Activities Calendar 2012

Start	Finish	Day	Activity	Type	Level
03/10/12	03/10/12	Sa	National Amla Meeting at Baitur Rahman Mosque	Jama'at	National
03/11/12	03/11/12	Su	National Humanity First Support & Awareness Day	Jama'at	National
*03/17/12	03/17/12	Sa	Waqfe Nau Career Planning at BRM, MD	Jama'at	East Coast
*03/18/12	03/18/12	Su	Waqfe Nau Career Planning at Baituz Zafar, NY	Jama'at	East Coast
*03/24/12	03/25/12	Sat-Su	LA Jama'ats - Masih-e-Ma'ud Day + Semi Regional TQ Class	Jama'at	Regional/Local
03/25/12	03/25/12	Su	Masih-e-Mau'ood Day	Jama'at	Regional/Local
*03/31/12	03/31/12	Sa	Waqfe Nau Evaluation Day	Jama'at	Local
April					
*03/30/12	04/01/12	Fr-Su	Lajna Mentoring, - TBA	Lajna	National
*04/01/12	04/30/12	AnySu	Tehrik-e-Jadid Day	Jama'at	National
*04/06/12	04/08/12	Fr-Su	Waqfe Nau Boys' Trip to Jamia Ahmadiyya, Canada	Jama'at	National
*04/07/12	04/08/12	Sa-Su	Masroor International sports tournament (MIST).	Khuddam	National
*04/07/12	04/08/12	Sat-Su	Qur'an Conference at BRM	Jama'at	East Coast
*04/14/12	04/14/12	Sa	Regional Waqfe Nau Ijtima & Rededication Workshop at Houston, TX	Jama'at	South Region
*04/14/12	04/15/12	Sa-Su	Ansar, Khuddam, and Atfaal Ijtima (multiple regions)	Ansar/ Khuddam	Regional
*04/14/12	04/14/12	Sa	TQ Class at Portland	Jama'at	Local
*04/15/12	04/15/12	Su	TQ Class at Seattle	Jama'at	Local
*04/21/12	04/21/12	Sa	Regional Waqf Nau Ijtima at Rochester, NY	Jama'at	North East 2 Region
*04/21/12	04/22/12	Sa-Su	TQ Class at North West region (San Jose)	Jama'at	Regional

USA Jama'at Local, Regional and National

Activities Calendar 2012

Start	Finish	Day	Activity	Type	Level
04/27/12	04/29/12	Fr-Su	National Majlis-e-Shura at Baitur Rahman Mosque	Jama'at	National
May					
*05/05/12 05/12/12	05/06/12 05/13/12	Sa-Su Sa-Su	Khuddam, and Atfaal Ijtima (multiple regions)	Khuddam	Regional
*05/05/12	05/05/12	Sa	Regional Waqfe Nau Ijtima Detroit, MI	Jama'at	East Midwest Region
*05/05/12	05/05/12	Sa	TQ Class at Pittsburg, Pennsylvania	Jama'at	Local
*05/06/12	05/06/12	Su	TQ Class at Columbus, OH	Jama'at	Local
05/12/12	05/12/12	Sa	Humanity First USA Awareness Day ?	H-First	National
*05/19/12	05/19/12	Sa	Regional Waqfe Nau Ijtima at Atlanta, GA	Jama'at	South Midwest
*05/19/12	05/20/12	Sa-Su	Lajna & Nasirat Sports Tournament	Lajna	Central Regional
*05/19/12	05/19/12	Sa	TQ Class at Detroit	Jama'at	Local
*05/20/12	05/20/12	Su	TQ Class at Chicago	Jama'at	Regional/Local
*05/25/12	05/27/12	Fr-Su	Ahmadiyya Muslim Medical Association Annual Convention,	AMMA	National
05/27/12	05/27/12	Su	Khilafat Day	Jama'at	Regional/Local
June					
06/02/12	06/02/12	Sa	National Amla Meeting at Baitur Rahman Mosque	Jama'at	National
*06/03/12	06/03/12	Su	Regional Waqfe Nau Ijtima at Baitur Rahman Mosque	Jama'at	NHQ I & II
*06/03/12	06/03/12	Su	TQ Class at St. Louis, MO	Jama'at	Local
*06/09/12	06/09/12	Sa	Regional Waqfe Nau Ijtima at Chicago, IL	Jama'at	West Midwest Region
*06/10/12	06/10/12	Su	Regional Waqfe Nau Ijtima at Baitul Hadi, CJ	Jama'at	Central East Region

USA Jama'at Local, Regional and National

Activities Calendar 2012

Start	Finish	Day	Activity	Type	Level
*06/19/12	06/26/12	Tu-Tu	National Ta'limul Qur'an & Tarbiyyat Camp (locations TBD)	Jama'at	Regional
06/29/12	07/01/12	Fr – Su	Jalsa Salana, USA (Site TBA)	Jama'at	National
July					
*07/03/12	07/08/12	Tu-Su	National Ta'limul Qur'an & Tarbiyyat Camp (locations TBD)	Jama'at	Regional
07/06/12	07/08/12	Fr-Su	Jalsa Salana, Canada	Jama'at	Canada
*07/07/12	07/08/12	Sa-Su	Independence & Graduates Recognition Day	Jama'at	Local
*07/08/12	07/08/12	Su	Regional Waqfe Nau Ijtima at NY Metro Area	Jama'at	North East 1 Region
*07/09/12	07/12/12	Mo-Th	MKA Tarbiyat Camp & MAA Rally	Khuddam	National
*07/14/12	07/15/12	Sa-Su	Lajna Youth Camp at BRM ?	Lajna	Regional
*07/13/12	07/15/12	Fr-Su	National Ijtema MKA	Khuddam	National
07/20/12	08/18/12	Fr-Sa	Ramadhanul Mubarak Month	Jama'at	National
August					
08/19/12	08/19/12	Su	Eidul Fitr	Jama'at	National
*08/21/12	08/28/12	Tu-Tu	National Ta'limul Qur'an & Tarbiyyat Camp (locations TBD)	Jama'at	Regional
*08/21/12	08/31/12	Tu-Fr	Waqfe Nau Jamia Orientation Course at Willingboro, NJ	Jama'at	National
*08/25/12	08/26/12	Sa-Su	MKA Majlise Shura Nasir Sports Tournament	Khuddam	National
*08/21/12	08/24/12	Tu-Fr	Regional Nasirat Camp at BRM	Lajna	East Coast
*08/31/12	09/02/12	Fr-Su	Nasirat & Lajna East Coast Ijtema at BRM	Lajna	East Coast
September					
09/07/12	09/09/12	Fr-Su	Jalsa Salana UK	Jama'at	International

USA Jama'at Local, Regional and National

Activities Calendar 2012

Start	Finish	Day	Activity	Type	Level
09/22/12	09/22/12	Sa	National Amla Meeting at Baitur Rahman Mosque	Jama'at	National
09/21/12	09/23/12	Fr-Su	Jalsa Salana Germany	Jama'at	Germany
09/23/12	09/23/12	Su	Tehrik-e-Jadid Days ?	Jama'at	National
*09/23/12	09/23/12	Su	TQ Class at New York Metro Region	Jamā'at	Regional
*09/29/12	09/30/12	Sa-Su	MKA Walk-a-Thon	Khuddam	Regional
October					
10/06/12	10/06/12	Sa	Regional Waqfe Nau Ijtima at LA Metro Area, CA	Jama'at	South West Region
10/07/12	10/07/12	Su	Regional Waqfe Nau jtema at San Jose, CA	Jama'at	South West
*10/07/12	10/07/12	Su	TQ Class at RTP	Jamā'at	Regional
*10/12/12	10/14/12	Fr-Su	Majlis Ansarullah National Ijtima and Shura at BRM	Ansar	National
10/14/12	10/14/12	Su	Religious Founders' Day	Jama'at	Regional
*10/19/12	10/21/12	Fr-Su	Lajna Majlis-e-Shura – venue TBD	Lajna	National
10/20/12	10/20/12	Sa	Regional Waqf-e-Nau Ijtima ?	Jama'at	West Midwest Region
*10/14/12	10/14/12	Su	TQ Class at Willingboro	Jamā'at	Regional
10/26/12	10/26/12	Fr	Eidul Adhia	Jama'at	National
November					
*11/03/12	11/03/12	Sa	Regional Waqfe Nau Ijtima at Harrisburg, PA	Jama'at	South East Region
*11/10/12	11/10/12	Sa	Regional Waqfe Nau Ijtima at Washington, DC Metro Area	Jama'at	NHQ I & II
*11/10/12	11/11/12	Sa-Su	Qaideen Refresher Course	Khuddam	National
*11/17/12	11/17/12	Sa	Waqfe Nau Career Planning Workshop at Baitul Baseer, San Jose, CA.	Jama'at	West Coast Regions

USA Jama'at Local, Regional and National

Activities Calendar 2012

Start	Finish	Day	Activity	Type	Level
*11/17/12	11/17/12	Sa	TQ Class at Houston, TX	Jamā'at	Regional
*11/18/12	11/18/12	Su	TQ Class at Dallas, TX	Jamā'at	Regional
*11/18/12	11/18/12	Su	Waqfe Nau Career Planning Workshop at Baitul Hameed, Los Angeles, CA	Jama'at	West Coast Regions
December					
11/30/12	12/02/12	Fr-Su	National Amla Meeting & Jama'at Officials Refresher Course	Jama'at	National
12/01/12	12/09/12	Sa-Su	Waqf-e-Jadid Collection Week ?	Jama'at	National
*12/08/12	12/08/12	Sa	Regional Waqfe Nau Ijtima at Houston, TX	Jama'at	South Region
*12/09/12	12/09/12	Su	TQ Class at New Orleans, LA	Jamā'at	Regional
12/16/12	12/16/12	Su	Seeratun Nabi Day	Jama'at	Regional
12/28/12	12/30/12	Fr-Su	West Coast Jalsa Salana	Jama'at	Regional

ANNOUNCEMENT

Ahmadiyya Gazette USA and An-Noor will be publishing a special issue about the Holy Qur'an. The Missionaries and other writers are requested to write articles about the Holy Qur'an for this special issue and send the articles by December 20, 2011 to:

karimzirvi@yahoo.com

or

The Editor, Ahmadiyya Gazette

15000 Good Hope Road

Silver Spring, MD 20905

Rev. Chuck Currie

United Church of Christ minister and Associate Director of The Westar Institute

The Ahmadiyya Community Rejects Revenge And Embraces Peace

Posted: 10/28/11 04:02 PM ET
React
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One of the truths of human existence is religious conflict. Those conflicts exist not just between different religions but within religions. Christians understand this through experience. There is great diversity within the Christian faith and with that diversity has come disagreement and plenty of violence. The war in Iraq illustrated, however, that American Christians (and Americans in general) had little understanding of the diversity within Islam. Policy makers struggled to explain the difference between Sunni and Shia Muslims and why those differences sparked sectarian violence after the fall of Saddam Hussein. A safe guess to make would be that most Americans have historically viewed Islam as a monolithic faith. Yet the differences extend beyond just Sunni and Shia and include, among other smaller Islam communities, the Ahmadiyya Muslim Community. Like Christianity, Islam is a religion divided among theological, cultural and political perspectives.

The experiences of the Ahmadiyya Muslim Community have in recent times captured my attention and even imagination. Ahmadi Muslims trace their history back to 1835 and the birth of Mirza Ghulam Ahmad in India. This man would come to be known as the "metaphorical second coming of Jesus of Nazareth and the divine guide, whose advent was foretold by the Prophet of Islam, Muhammad." Like other Muslims, Ahmadi Muslims believe in the five pillars of Islam. But this belief in Mirza Ghulam Ahmad (and his descendents who have served as spiritual leaders for this worldwide community) have lead to their banishment from mainstream Islam. Within Pakistan, where the movement was headquartered after the Indian partition, Ahmadi Muslims have faced persecution and terrible violence. Human Rights Watch has chronicled much aggression directed at Ahmadi Muslims and notes that Pakistan's "Blasphemy Law" makes it permissible to put Ahmadi Muslims to death simply for claiming to be Muslim.

Christians, like Muslims, have employed violence for religious aims throughout history. All people of faith would be wise to recall the words of The Rev. Dr. Martin Luther King, Jr.:

> Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that. Hate multiplies hate, violence multiplies violence, and toughness multiplies toughness in a descending spiral of destruction... The chain reaction of evil -- hate begetting hate, wars producing more wars -- must be broken, or we shall be plunged into the dark abyss of annihilation. (From Strength to Love, 1963)

Before MLK was preaching his message of non-violence, Mirza Ghulam Ahmad was preaching one of his own. He wrote that jihad could not legitimately be waged through violence and called for debates to be argued though the "jihad of the pen."

Today the Ahmadiyya Muslim Community works across the world for universal human rights and within each nation they exist there are efforts made to play constructive roles within the society. In the United States, for example, the Ahmadiyya Muslim Community (which claims to be the oldest Muslim community within the U.S.) launched a campaign called Muslims for Life this year to honor the victims of 9/11. The campaign encouraged Muslims and non-Muslims to donate blood to the American Red Cross as the 10th anniversary of 9/11 approached. Their website notes:

> With the guidance, directions, prayers and support of Hazrat Mirza Masroor Ahmad, Khalifatul Masih V, may Allah strengthen him with His Mighty Support, the Ahmadiyya Muslim Community USA had launched its Muslims for Life Campaign on September 1, 2011 to honor the victims of 9/11 and to tell everyone that Islam is a life-giving faith that teaches that all life is sacred.
>
> Alhamdulillah, God be praised, we were able to meet our goal. With the help of all our partners we were able to collect a lot more than the 10,000 pints we had hoped for! As of September 30, 2011, on the basis of 187 reports received from completed blood drives, a total of 11,036 pints of blood has been collected. Reports are still arriving. We hope to bring the Campaign to a close in October, God willing and present the full data then.

We all know stories of religious or ethnic communities expelled from their homeland and how many of those communities have sought over time to bring about some measure of revenge or retribution. There would be nothing unique about the Ahmadiyya Muslim Community if after leaving behind Pakistan for a new headquarters in Great Britain their movement had turned violent. Nothing suggests that. Instead they have used their experiences and stories to draw attention to human suffering and to preach a message of peace and reconciliation consistent with their founding. Their quest for justice is not only for Muslims for but all people of faith -- and people of no faith, including atheists. In all this, a Christian pastor like myself can find much to admire.

Follow Rev. Chuck Currie on Twitter: www.twitter.com/RevChuckCurrie

BOLETÍN AHMADÍA

"Llevaré tu mensaje hasta los últimos rincones de la tierra"

Una publicación cuatrimestral espiritual y educativa

Boletín Ahmadía USA

Boletín Oficial de la Comunidad Ahmadía del Islam, USA

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CONTENIDO:

Versículo del Sagrado Corán	1
Hadiz	2
Escritos del Mesías Prometido	2
Editorial	2
Sermón del Viernes	3
Por qué me convertí al Islam	4
Cartas al editor	4
Catálogo de libros en Español	4

"Al-lah ha prometido a aquellos que crean y hagan buenas obras, que en verdad les hará Sucesores en la tierra, tal como nombró Sucesores de entre quienes existieron antes que ellos; y que Él en verdad establecerá para ellos su religión que les ha elegido; y que ciertamente les dará a cambio seguridad y paz después de su temor."

[Sagrado Corán, 24:56]

LA COMUNIDAD AHMADÍA DEL ISLAM

Mirza Ghulam Ahmad (1835-1908)

El Movimiento Ahmadía del Islam fue fundado en 1889 por Hazrat Mirza Ghulam Ahmad (1835-1908) quien afirmó ser el Reformador esperado de los Últimos días, el Esperado por todas las comunidades religiosas del mundo (el Mahdi y el Mesías). El Movimiento que inició es un compendio del mensaje conciliador del Islam: paz, hermandad universal y sumisión a la Voluntad de Dios, en su pureza original. Hazrat Ahmad declaró que el Islam era la religión del hombre: "La religión de la gente del camino recto" (98:6)

Escritos del Mesías Prometido

Quiero aclarar a todos los musulmanes, cristianos, hindús y arias que no tengo ningún enemigo en el mundo, pues amo a la humanidad como lo haría una madre compasiva hacia su hijo, o más intensamente. Sólo me opongo a las creencias falsas que aniquilan la verdad. Sentir simpatía hacia la humanidad es mi deber y sentir aversión hacia la falsedad, la idolatría, crueldad, maldad, injusticia e inmoralidad es mi principio.

Hadiz

Ibn 'Umar dijo: El Mensajero de Al-lah (la paz y bendiciones de Dios sean con él) dijo: "El Islam está edificado sobre cinco pilares: (1) Dar testimonio de que no hay Dios sino Al-lah y Muhammad es el Mensajero de Al-lah, (2) observar la oración, (3) pagar el Zakat, (4) hacer la peregrinación y (5) ayunar en Ramadán". *(Bujari)*

Editorial

Boletín ahmadía es el primer encarte en español de la revista Ahmadía Gazette, publicación oficial de la Comunidad Ahmadía de Estados Unidos, dirigida a la comunidad de habla hispana de los Estados Unidos y los países latinos. Su finalidad es exponer la verdad de la doctrina islámica, que en la actualidad es objeto de malentendidos e injustas acusaciones en todo el mundo a causa de la imagen deplorable que muchos de sus llamados *adeptos* y supuestos *líderes religiosos* presentan al mundo en nombre del Islam, causando un daño irreparable a sus bellas e incomparables enseñanzas.

Nuestro propósito es exponer la verdad y los valores del Islam a través de nuestro libro sagrado, el Santo Corán, de los relatos de nuestro Santo Profeta Muhammad y de los escritos del fundador de la Comunidad Ahmadía, así como a través de testimonios de conversos al Islam y de artículos selectos sobre la religión islámica y sobre nuestra Comunidad.

Boletín ahmadía incluye una plataforma para la opinión pública en temas actuales y ofrece soluciones desde una perspectiva islámica. Invitamos gustosamente a nuestros lectores a exponer sus puntos de vista, o a formular cualquier duda o pregunta relacionada con la religión islámica, dirigiéndose a nuestra sección *cartas al editor*. Por último, expresamos nuestro agradecimiento a cuantos han colaborado en la puesta en marcha de este proyecto, especialmente a sus promotores y al equipo de redacción, y esperamos poder cumplir plenamente nuestras expectativas con la ayuda de Dios.

Gira Europea de Hazur

Por la gracia de Dios, el progreso de la Comunidad es mayor que nuestros esfuerzos. Estamos viendo los resultados de la introducción del Mesías Prometido (as) y, a través de él, la propagación del verdadero mensaje del Islam .

Sin embargo, como el Mesías Prometido (as) nos informó, Dios ha decretado que la Comunidad progresará, la enemistad de otros fracasará y cada persona piadosa se unirá a las filas del Ahmadía, el Islam.

Hazur dijo que sus giras no benefician solamente a nuestra Comunidad, sino también quienes no pertenecen a la Comunidad, que se sienten atraídos hacia el Islam.

Nuestra Comunidad se ha comprometido a eliminar las ideas erróneas difundidas por algunas secciones de musulmanes, que a su vez ponen obstáculos en nuestro camino.

Durante su estancia en Alemania Hazur también asistió a los Ijtimas de Atfal, Juddan y Lajna. Esto resultó muy bendito y mientras Hazur aún se encontraba en Alemania comenzaron a llegar cartas de Atfal en respuesta a las diversas advertencias que Hazur les había dado sobre el uso de teléfonos móviles, Internet y televisión.

La siguiente parada de la gira fue Noruega. Hazur ya había hablado de la mezquita Nasr que se ha inaugurado allí.

Hazur dijo que no sólo es la mezquita más grande del norte de Europa, sino que en realidad es la segunda mezquita más grande de Europa después de Baitul Futuh. Dijo que la Comunidad de Noruega es bastante reducida, mas da la impresión de que o bien la Jama'at local es grande o está formada por gente muy adinerada. Ninguna de estas suposiciones es correcta.

Dijo que la Comunidad de Noruega es bastante reducida, mas da la impresión de que o bien la Jama'at local es grande o está formada por gente muy adinerada. Ninguna de estas suposiciones es correcta.

El Primer Ministro de Noruega dijo que la mezquita fue una hermosa adición a la concurrida carretera junto a la que se ha construido. Hazur dijo todos los días que pasan alrededor de 80.000 vehículos por la carretera. La mezquita estará ahora al alcance de su vista.

En su discurso de inauguración Hazur dijo que el objetivo de la construcción de mezquitas es adorar un solo Dios, y cuando una persona llega a una mezquita para adorar a Dios, queda fuera de toda duda que exista ningún tipo de extremismo.

La siguiente parada fue una ciudad de Dinamarca que tiene una Comunidad pequeña, compuesta únicamente de áhmadis albaneses y bosnios y posiblemente ningún Pakistaní. La Comunidad es muy sincera y algunas familias destacan por su sinceridad.

A continuación, se colocó la primera piedra de la mezquita Baitul Mujib en Bruselas, Bélgica. Se espera que se complete en un año. Será la primera mezquita en Bélgica.

Finalmente Hazur habló sobre el fallecimiento de Khurshid Begum sahiba madre de Muhammad Iqbal sahib.

Sermón del Viernes 21-Oct-2011

Por qué me convertí al Islam

Mi conversión fue un proceso gradual. Yo era católica y cuando me hallaba en el noveno grado leí por primera vez la Biblia y me enteré que unos de los mandamientos era" no te harás imágenes de ninguna cosa que esté en los cielos...no te inclinaras ni las adoraras..." (Según Éxodo 20). Entonces abandoné el catolicismo y me uní a la Iglesia Adventista del Séptimo Día, porque entendí que unos de los mandamientos era guardar el sábado como los hacen ellos.

Mi primer contacto con los áhmadis tuvo lugar en Chicago, Illinois, en los años 80. Una familia me introdujo a las enseñanzas islámicas través de libros como *Jesús en la India*. Este libro definitivamente suscitó en mí muchas inquietudes y preguntas, que esta familia intentó contestar pacientemente durante tres años. Lo que más me impresionó fue saber que Jesús no había muerto en la cruz y la idea errónea de la Trinidad. Me atrajo mucho el concepto de que hay un solo Dios, la vida de familia, el respeto por la mujer y la sencillez de esas primeras personas que encontré en mi vida y de las que guardo muy buenos recuerdos.

María Parvez, Ahmadi conversa USA

Cartas al Editor

En esta sección se publicará la correspondencia de los lectores con sus opiniones, preguntas y dudas respecto al Ahmadía y a la religión islámica en general.

Catálogo de Libros en Español

Ahmadíat o el verdadero Islam
Hazrat Mirza Bashiruddin Mahmud Ahmad

Asesinato en el nombre de Allah
Hazrat Mirza Tahir Ahmad

El Islam y su respuesta a las cuestiones actuales
Hazrat Mirza Tahir Ahmad

Jesús en la India
Hazrat Mirza Ghulam Ahmad

La estructura económica de la sociedad islámica
Hazrat Mirza Bashiruddin Mahmud Ahmad

El Testamento
Hazrat Mirza Ghulam Ahmad

La Victoria del Islam
Hazrat Mirza Ghulam Ahmad

Tres Preguntas formuladas por un Cristiano y sus respuestas
Hazrat Mirza Bashiruddin Mahmud Ahmad

La Oración Musulmana
Traducido de "Salat-The Muslim Prayer Book" publicado en U.K. en 1994

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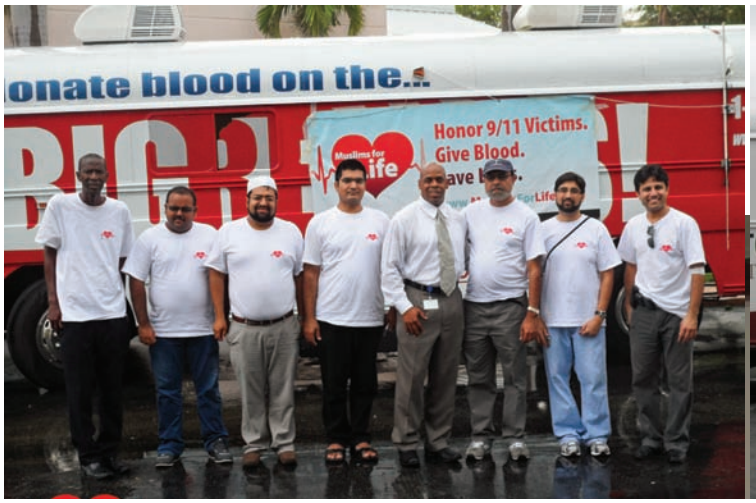

"How should I thank You, O Bestower of Great Favours? Where can I find the tongue to express my gratitude?"
...Couplet of Promised Messiah[as]

Scenes from Muslims for Life Campaign

Interfaith Program Organized by Ahmadiyya Muslim Community, Minnesota

Interfaith Program Organized by Ahmadiyya Muslim Community, North New Jersey

Amjad Mahmood Khan, National Secretary of Public Affairs and Qudus Malik, D.C. Secretary of Public Affairs, with Rep. Keith Ellison (D-MN), first Muslim-American U.S. Congressman

Regional Waqfe Nau Ijtema - Milwaukee

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